The Christian Century

PUBLISHED WEEKLY

Church and National Policy
By Leo Pfeffer

Mission to Australia
By Rex Mathias

Why Are We So Confused?
By Conrad H. Moehlman

Juvenile Delinquency
An Editorial

SEPTEMBER 21, 1955

In This Issue

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The Christian Century

Established 1884, as *The Christian Oracle.*
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an undenominational journal of religion.

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

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Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Ill.

$6.50 a year. Canadian postage, 50 cents extra; foreign postage, $1.50 extra. Single copies, 20 cents.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries.

Coming Events

Sept. 21-22. National Lutheran Editors and Publishing House Managers Association 43d Annual Meeting, Philadelphia.
Sept. 22-23. National Council of Churches Bureau of Church Building Conference, Framingham, Mass.
Sept. 23-27. International Assembly for Lutheran Church Music, Amsterdam, Holland.
Sept. 25-27. Disciples of Christ Area Assembly, Lynchburg, Va.
Sept. 25-Oct. 2. Christian Education Week (N.C.C. Division of Christian Education).
Sept. 27. Lutheran World Action Workshop and Rally, Moorhead-Fargo, N. D.
Sept. 27-30. Synod of Western District of the Moravian Church (Northern Province), Madison, Wis.
Sept. 28. Lutheran World Action Workshop and Rally, Minneapolis.
Sept. 28-30. Disciples of Christ Area Assembly, Pittsburgh.
Sept. 29. Lutheran World Action Workshop and Rally, Sioux Falls, S. D.
Sept. 30. Lutheran World Action Workshop and Rally, Omaha.
Sept. 30-Oct. 4. Methodist Youth Fellowship Regional Christian Witness Mission and Workshop Conference, Pittsburgh.
Oct. 1. United Lutheran Woman's Missionary Society Triennial Convention, Cleveland.
Oct. 2. Worldwide Communion Sunday.
Oct. 2. Chicago Sunday Evening Club; Elton Trueblood, speaker.
Oct. 2-4. Disciples of Christ Area Assembly, Atlanta.
Oct. 4. Lutheran World Action Workshop and Rally, Kansas City, Mo.
Oct. 5. Lutheran World Action Workshop and Rally, Denver.
Oct. 5-6. N.C.C. General Board, Pittsburgh.
Oct. 5-7. Disciples of Christ Area Assemblies, Cincinnati, St. Louis.
Oct. 6. American Bible Society Board of Managers, New York city.
Oct. 7. Lutheran World Action Workshop and Rally, Austin, Tex.
Oct. 9. Men and Missions Sunday.
Oct. 9. Chicago Sunday Evening Club; Elton Trueblood, speaker.
Oct. 9-11. Disciples of Christ Area Assembly, Omaha.
Oct. 9-15. Churchmen's Week.
Oct. 10-13. Southwestern College Smith-Wilson Lectures, Winfield, Kan.; theme: "Toward a Christian Philosophy of Life"; Harold A. Bosley, speaker.
Oct. 12. United Church Men's Rallies.
Oct. 12-14. Disciples of Christ Area Assembly, Colorado Springs, Colo.
Oct. 13. Reorganized Church of Jesus Christ of Latter Day Saints Women's Institute, Independence, Mo.
Oct. 13-29. Moravian Church (Northern Province) Annual Meetings, Bethlehem, Pa.
Oct. 16. Laymen's Sunday.
Oct. 16. Chicago Sunday Evening Club; Frank C. Laubach, speaker.
Oct. 16. Evanston, Ill., Council of Churches, Ministerial Association Ecumenical Men's Rally, McGaw Memorial Hall; Colin Williams, speaker.
Oct. 17. Lutheran World Action Workshop and Rally, Great Falls, Mont.
Oct. 17-18. Garrett Biblical Institute Conference on the Ministry in Connection with Inauguration of Dwight E. Loder as president, Evanston, Ill.
Oct. 17-19. Disciples of Christ Area Assembly, Spokane, Wash.
Oct. 17-19. Presbyterian, U.S.A., General Council and Committees, New York city.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXII CHICAGO, SEPTEMBER 21, 1955 NUMBER 38

EDITORIAL

Adenauer Visit Tests Soviet Peace Talk

WEST GERMAN Chancellor Konrad Adenauer's visit to Moscow took place at a propitious moment. The long tensions of the cold war had eased notably since the Geneva conference. Russian representatives in the disarmament conference at the United Nations at last seemed ready to discuss inspection measures without insisting on specific steps toward disarmament first. Russia and China had released American and other prisoners, some of whom had wrongfully been held for years. More and more visitors were permitted to penetrate the iron curtain, and the temper of references to Western nations and leaders in the Soviet press and on its radio had improved. But all this was preliminary. The real test of Russian intentions is still to be made. Part of that test was applied by the aged German chancellor. He is determined to unify Germany. The Big Three of today's Russia—Premier Bulganin, Foreign Minister Molotov and Party Chief Khrushchev—refused to permit unification to take place without concessions that would lead to the communist domination of Germany. So the conference experienced rough going from the outset. They agreed at Geneva on free elections and the inherent right of all nations to individual and collective self-defense, and that the application of these principles to Germany should be closely linked to European security. Adenauer had scarcely landed in Moscow when it was clear that the U.S.S.R. had repudiated its position at Geneva and was making unification contingent on acceptance of its own version of a European security pact, neutralizing Germany and breaking up the Western system of alliances. If this position is maintained, nothing of importance is likely to come from the Adenauer visit. And this in turn will greatly influence the prospect for success of the Big Four foreign ministers' conference, which is to be held in Geneva late in October.

Propose U.S. Guarantee Of Israel's Borders

FOR A FORTNIGHT after Secretary of State Dulles published his proposals for settlement of the cold war between Israel and the Arab states, intermittent fighting flared on the restless borders of the Gaza strip. When the shooting subsided, Israeli Ambassador Abba Eban called at the department of state to register the first official reaction to Mr. Dulles' overture. Our proposal was that the United States join in an international guarantee of the borders between Israel and the four surrounding Arab countries *if* the contending parties first came to terms on "frontier adjustment" and on refugee repatriation and resettlement. Furthermore, to aid agreement, the United States would help in the international financing of payment to 900,000 refugees for property they had lost in Israel (the U.N. estimate is $300 million) and for building development and irrigation projects by which they might make a living elsewhere. Mr. Eban requested an elucidation. Just what did Mr. Dulles mean by "frontier adjustment"? And what would the United States do if Israel accepted the Dulles proposal and the Arab states turned it down? Would the United States unilaterally guarantee Israel's integrity and her borders? He was informed that he would receive the answers to these questions later. He should have been informed at once that the answer to the last question is No. We are associated with Great Britain and France in the 1950 declaration calling on both sides to keep the peace and to maintain the status quo. If we were to act as the Eban question suggests, we would violate our 1950 agreement with our allies. We would also create a state of war between ourselves and the Arab states, with whose 40 million people we have long maintained close cultural and commercial ties. We hope the answer to Mr. Eban's question is given as much publicity as was given to its proposal.

Too Late for Inspection?

NEW PROPOSALS made by the United States to the United Nations subcommittee on disarmament mark an important new turn in man's quest for security against atomic annihilation. The Washington staff of the *Christian Science Monitor* calls the revival of disarmament talks "the biggest and most hopeful development of the times." It will be recalled that the position of the United States, ever since the Baruch proposals were made shortly after the end of World War II, has depended on the possibility that stores of atomic armaments could be detected through inspection. Now Harold E. Stassen, the President's special assistant on disarmament, has urged the United Nations to make a new study of disarmament. It will concentrate, if his suggestion is accepted, on the methods by which nations plan to deliver nuclear weapons rather than on possession of the materials out of which the weapons can be made. Mr. Stassen said that scientists of the U.S.A. and the U.S.S.R. have agreed that no means now exist by which stockpiles of fissionable material or factories for clandestine production can unfailingly be detected, even

though access be freely granted to international teams of inspectors. He added that of course scientists will keep on seeking foolproof methods of detection. But what value will their efforts have when every installation for the production of fissionable material can be converted instantly to turning out the means of extinction? On the other hand, the manufacture and stockpiling of airplanes and guided missiles are more easily subject to discovery, although here also an installation producing for peacetime purposes can quickly be converted to more sinister uses. This being the situation on almost every front of industrial production, haven't we got to bid good-by to any hope that we shall ever find peace or security except in those proposals and devices by which our prospective foes lose fear and hatred and the desire for war, and we do the same?

New York Eggs All In One Basket

PREPARATIONS for Evangelist Billy Graham's projected campaign in New York city are so extensive that they threaten to overrun every other church activity. Dr. Graham has been on his way to New York for a long time. A few years ago, when he announced that he was open to the right kind of invitation from the right people in the big city, some of the Graham zealots on the ad hoc committee made things so hot for the "right people" that the evangelist lost part of the sponsorship he required, and called the whole thing off. Now there is more agreement. He has been to London to visit the queen, and he has covered the continent, and above all he has triumphed in Scotland, which reassures even the Presbyterian hold-outs. But not everyone in New York is bowled over. A minority within the church councils objected vigorously to the campaign when it was again proposed, and when their objections were not availing they continued their protest. We are certain to hear more from them as the campaign shapes up, though what effect they can have on its shaping is now very doubtful. As observers in cities already invaded report, the campaign corps sets it own objectives, plots its own program, and prearranges its success. This is especially worrisome when applied to New York city, for nowhere else in the world might a Graham-style success mean more of a net loss to the church. New York is a creative center of American culture. Lately the church has been getting through to the executives, editors, publicists, commentators, columnists, educators and artists who are among the leading creators of our culture. Great teachers and preachers have begun to make an impression there that enormously expands "the church beyond the church," and that amplifies the transmission of the gospel, and that improves the hope of bringing the whole *world* to Christ. Those who question the new Graham campaign are not critics of evangelism, nor do they hate the evangelist. They are Christians who are desperately eager to find an evangelism which will bring the whole man and his whole society as an offering to our Lord. They see that identifying Protestant Christianity with Billy Graham's limited objectives and his dubious presuppositions may jeopardize all that has been done and can be done to enlist the world in its own redemption. They beg for a diversified campaign so that a fuller, more accurate account of Protestant Christianity will be given the great community. It is understood, however, that the big money behind Dr. Graham would be withdrawn if Drs. Niebuhr, Tillich, Bennett or Auden were featured, even in smaller tents. That being so, the least we can hope is that Dr. Graham will make more explicit than he has the socially redemptive mandate a man accepts with his salvation. And might he not also be as publicly explicit about his ecumenicity as he is privately in Geneva, or when arranging his own ecumenical backing? Or would those other backers care?

Mayflower Again to Cross Wintry Seas

NEXT SPRING a ship will be launched in England and in the summer it will sail for America, if all goes as planned. It will be the Mayflower II. According to Emilie Tavel of the *Christian Science Monitor,* it will as far as possible duplicate the bark that carried the Pilgrims. Not much is known about the original ship, except that it displaced about 180 tons. William A. Baker, the naval architect who after four years of research drew the plans for the Mayflower II, is quoted as saying, "Nobody knows whether the Mayflower was an English ship or a Dutch ship or even a captured French ship." The design being followed in the building of the ship at Brixham, Devonshire, England, "is the nearest thing we can come to a typical ship of the period." Two nonprofit groups, Plymouth Plantation of Plymouth, Massachusetts, and Project Mayflower, Ltd., of London, are building the reproduction. The British ministry of transport has limited the crew of the new vessel to 21 and the passenger list to 30. It will also insist that the ship carry a radio, and may even require that it be accompanied by a naval escort. The 100 (or 102) Pilgrims sailed on September 6, 1620, and spent the next three months on their little craft, without help from radio, without benefit of anybody's navy. We wish the new voyagers Godspeed and favorable winds on their journey, and hope that not all the 50,000 members of the General Society of Mayflower Descendants will insist on sailing back to Europe on the return voyage.

What Difference Would It Make?

THOSE FIGURES of booming church membership published in the 1956 *Yearbook of the American Churches* continue to intrigue the imagination. They indicate that we are statistically in sight of the time when every American will be a church member! How is it that nobody has noticed we are creeping up on the millennium? This is the way it is happening, assuming that the best available church statistics can be trusted. The report that 60.3 per cent of Americans are church members leaves only 39.7 per cent unchurched. Last year the rate of church increase was 2.8 per cent, which was 1.1 per cent more than the 1.7 per cent growth of population. Divide the net annual gain of the churches (1.1 per cent) into the percentage of people outside the churches (39.7) and you get 36. In other words, by 1991 the evangelization of America will be complete. Not a single person in our whole population, which will then be much larger than it is now, will remain

outside a church or synagogue. In a little more than a generation the last recalcitrant sinner will be converted, the ultimate stubborn skeptic will yield to the claims of faith. But wait a minute! The *Yearbook* was talking about an increase in church members, not a decrease in sinners. It was portraying a growth in organization, not a deepening of faith. Unfortunately the carryover is not automatic. What actual difference would be made if everybody became a member of a church? Would penitentiaries open their doors? Would hospitals for the care of the mentally ill notice a change? Would our record for adult and juvenile delinquency be altered? Would alcoholism claim fewer victims? Would the ethical standards of business and the professions be lifted? Would justice roll down as waters, and righteousness as a mighty stream? What difference would be made in church polity, in personal and family well-being, in private and public morality, in national behavior? Did a 2.8 per cent increase in church membership last year make ours a 2.8 per cent more Christian nation, doing 2.8 per cent more to make ours a better world?

Coffin Nails Take Another Beating

RELATIVE TO its size, no article in American commerce has had so much money spent on full-page advertising as the cigaret. And after years of this prodigal spending, suddenly no American product is getting a worse front-page press. First came the announcement of a dangerous relationship between cigaret smoking and the incidence of lung cancer. That was shocking enough, and about two million smokers are reported to have quit for good. Now comes the announcement that cigaret smoking apparently also sets up the conditions for coronary heart disease: men who smoke cigarets regularly run a 40 per cent greater risk of dying of coronary heart disease than do nonsmokers. If such results are corroborated, the cigaret becomes a real moral problem. What an irony for that to happen just as the church is recognizing that the smoking issue as raised by Christian pietism has always been a bogus issue. Time was when the smoker could not aspire to the truly Christian life. Even yet, in pockets of pietism, you can hear that smoking is one of the first evil habits undone by salvation. But by and large churchmen are now aware that the Christian fuss about smoking was completely out of place. One of society's arbitrary little rules of thumb for telling a nasty man from a nice man (and an even nastier woman from an even nicer lady) was arbitrarily baptized by some churchmen into an article in the complete Christian morality. Society's rule of thumb became the church's law of life. Now, just as we're agreeing that smoking or not smoking never had a rightful place among Christian standards—now for the first time the cigaret pushes itself into the company of real moral issues by revealing its dangerous potential. The real moral issue is not the old phony about "defiling the temple." Why has Jesus never been able to convince Christians that it isn't what goes in that corrupts? Instead, cigarets now pose a Christian ethical question insofar as they threaten the length of our Christian witness. If they do radically cut down the span of any man's Christian opportunity, then they ask that man a serious moral question. This is not to say that there is as obvious a Christian answer to that question, since in doing equations about life, quality is to be taken at least as seriously as quantity. But the new research does demand that the ethical equation be set up and worked out seriously by Christian men. So far the ladies—pietists please note—needn't worry.

Refugee Program Reports Gains

SO OFTEN has this paper felt it necessary to comment on shortcomings in the operation of the Refugee Relief act of 1953 that it is pleasant to be able to publish better tidings. At the end of August the immigration services of Church World Service, the N.C.C. department which handles this matter, reported that during the three summer months of June, July and August the churches provided 3,425 "assurances" to make possible the entry of refugees. This makes a total of 9,246 assurances for 17,632 persons so far gathered through C.W.S. Church World Service arrivals are likewise starting to pick up. During the three summer months they aggregated 859; the total to date is 1,695. ¶What promises to be an important conference on "Religion and Public Education" will be held in St. Louis, November 6 to 8. Advance publicity informs us that it will be "sponsored by the Committee on Religion and Public Education of the Commission on General Christian Education [breathe here] of the Division of Christian Education of the National Council of the Churches of Christ in the United States of America [take second breath] with the cooperation of the Department of Religious Liberty of the Division of Christian Life and Work [another breath] of the National Council of the Churches of Christ in the United States of America." Or, in headquarters parlance, by C.R.P.E.C.G.C.E.D.C.E.N.-C.C.C.U.S.A.D.R.L.D.C.L.W.N.C.C.C.U.S.A. ¶Judge James R. Agee, of the Alameda county superior court, has held unconstitutional the loyalty oath required of California churches if they are to qualify for tax exemption. The ruling will probably be appealed. The case was brought before Judge Agee by the First Methodist Church of San Leandro. ¶Archbishop Joseph F. Rummel has announced that integration in New Orleans Roman Catholic parochial schools will not be started for another year because action now "would not be prudent or practical." ¶The first volume of a four-volume *Mennonite Encyclopedia* will go on sale November 1. ¶German members of Jehovah's Witnesses charge that one of their leaders, Paul Grossmann, died of ill-treatment in a Soviet zone jail while serving a life sentence. He spent nine years in one of Hitler's concentration camps. ¶Add to history's ironies: the new chemical element 99 disclosed in the first hydrogen bomb explosion in the Pacific is to be named einsteinium after Albert Einstein, pacifist, in recognition of his vital role in producing the first atomic bomb. ¶The capitulation of Peron to Rome becomes more complete with each pressing week. A new step was the indefinite postponement of the convention called to take the constitutional steps necessary to separate church and state. Since the church demonstrated its power in the recent revolt, it seems safe to predict that the postponement will be a long one. Now the Argentinian foreign ministry has

announced that Argentina's ambassador to the Vatican will soon resume his post in Rome. He was withdrawn last May when Peron believed he had power to unseat the church. His return under these circumstances is one more evidence of the subjection of a great state to papal authority. ¶The Episcopal church is to retain the "Protestant" as part of its official title. The House of Bishops, meeting in Hawaii, has approved sending a commission to India to study the Church of South India, which includes Anglicans. If the House of Deputies concurs, the commission of five will also examine the Ceylon and North India plans for church union.

Inside Juvenile Delinquency

(Concluded from last week)

THE CAUSES for juvenile delinquency are as obscure as the delinquency is obvious. Developments in almost every area of the human enterprise are contributing to the epidemic of youthful behavior distortions. It is the special virtue of Benjamin Fine's new book, *1,000,000 Delinquents* (World, $4.00), referred to in this space last week, that it concentrates on this enmeshed complexity of the causes of the problem. The whole galaxy of causes reaches out as far as nuclear potential and international tension, spirals in through our dislocated institutions and orders, down, down to the centermost mysteries of the private personality. Everything contributes: political uncertainties, military emphases, ethical ennui, work-shattered families, divorce-shattered families, the feminization of society, the constriction of our loyalties (from communities to gangs), slums, and the selves which are profoundly affected by all these others, but which are themselves active elements in the problem, not just reacting resultants of all the rest.

I

This diversity in causes is what defies most efforts at cure. Pinch off the problem anywhere, and its other roots proliferate. Workers in the field will not need a new description of this despair. But anxious churchmen cannot be reminded often enough of the complex of reasons for the bafflement of dedicated and determined experts. Churchmen cannot be reminded often enough of complexity, because churchmen seem especially prone to oversimplification. There is something about Christian enthusiasm that regularly overwhelms Christian judgment. The eyes of faith, which are of all eyes best built for critical discernment, are always slipping into too fine a focus. Single causes are pin-pointed for the most massive problems. Direct results are anticipated where even the most involved and creeping developments would be miraculous. A particular pact will end war; the woman's vote will clean up all political messes; a constitutional amendment will dry out and firm up our soaking, stewing morality; a world calendar or converse with space ships will fix up everything that ails us. But it never happens that way. People never have done right by panaceas.

In spite of that there are disturbing evidences that Christians are yielding again to the fascination of simple analysis and the expectation of swift cure in treating juvenile delinquency. For a while it was comic books that took the full to fulsome brunt of Christian criticism. Whipped up by the ghastly "funnies" and spurred on by best-selling Frederick Wertham, the church took off after the comic books. Pulpits thundered and editorials flashed. It was beside the point that most psychologists and sociologists were convinced that comic books had only the most peripheral relation to juvenile delinquency. Surface appearances were so clear that the deep facts could be ignored and Christians went scapegoating again. A casually related element looked like a causally related element, so we smote it hip and thigh as if that would end the trouble we're in. But of course it didn't, even when the publishers promised to wring out the horrors called comics.

More recently persuasive Christian voices have offered new single-shot analyses. A few days ago at Ocean Grove, for instance, Evangelist Billy Graham declared that juvenile delinquency could be curbed with "a little more old-fashioned prayer and old-fashioned hickory stick." Hardly prophetic, but what other pronouncement could have pleased an Ocean Grove camp meeting crowd more? Our religious responsibilities in this issue can be taken care of at our morning devotions, and the disciplinary injunction confirms the solid citizen's most superficial attitudes. Jersey Joe Walcott told a Senate investigating committee that a little "strap oil" was what was called for—but he did want it mixed with love and with new recreational facilities. An FBI agent (Edwin C. Kemper, Jr.) recently told Michigan parents to curb juvenile delinquency by a return to "woodshed discipline." Less folksy commentators have called for new firmness, too.

And all of them are absolutely right. If there is anything that the Christian knows for sure it is that we all need discipline—from the outside until we have it within, and even thereafter, lest we forget. We were made to be creatures of light and love, but we are not now what we were meant to be. This means that we must be on guard against that in ourselves that threatens our own and other selves. It is a part of adult responsibility and society's responsibility to begin this discipline for children.

II

Contrary to the attitudes of some technicians, human nature is not homogenized sweetness until soured in society's dirty bottle. Every self in its growth is more a ferment than a development. We forget this at our peril. In broken homes, the lid pops off and the devil's to pay. But even in happy, enlightened families there has been a radical relaxation in discipline which has endangered the child and the community. As Psychiatrist-Criminologist Dr. Douglas McGlashan Kelley has observed, we have been so afraid that punishment makes neurotics that we are now burdened with a new crop of psychotics unable to relate themselves even to the minimum orderliness of the world.

Christians are right when they call for discipline. But they are terribly wrong if they let it go at that, if they think for a minute that such counsel (even plus prayer) gives the Christian answer to the delinquency problem. Discipline by itself is no answer to the problem; discipline is itself a part of the problem. What *kind* of discipline is

called for? And what about the dangerous delinquents whose careers in crime were triggered by specific acts of parental and institutional discipline? Read Willard Motley's novel, *Knock on Any Door,* if you want a large-as-life picture of discipline creating criminals. No, discipline is part of the problem, not its simple solution.

There is a deeper reason, too, why insisting the rigidities of the law is no panacea. In many juvenile delinquents it is exactly the law as such that is defied. It is not lack of knowledge of the law nor ignorance of the force of the law which sets them wrong. It is precisely the law as they know it and the coercion of the law as they've felt it, against which they set themselves. There are depths behind some delinquency which rules and regulations and sanctions don't even touch. Dr. Ralph M. Brancale, director of New Jersey's diagnostic center, points out that many offenders deliberately seek punishment in order to justify their hostility toward society. It sounds good when a judge suggests "hammering" into young heads such ideals as honor, honesty, reliability, industry, sobriety and the value of money. Pious Christians will say Amen. And more of that can be done than has been. But finally if we want real solutions we can't just go on beating juveniles over the head with the law. We've got to get at the circumstances and sicknesses which set certain children to beating society over the head with broken laws.

If the church is really concerned about this whole problem, more than our knees and elbows are called into play. The mind, the imagination and ingenuity, the organized power of the whole church will be required. If we are really serious about juvenile delinquency then we will turn our deadly serious attentions to such seemingly remote concerns as war and peace, city planning and redevelopment, slum clearance, housing, civic reform, schools and schooling, the equipping and training of competent police, prison reform. Closer home we shall be almost desperately concerned about marriage and divorce, about homes and families. We shall urge schools and universities to improve and multiply courses for training counselors, group workers and probationers. We shall fight for scholarship funds for people interested in such courses. We shall interest people in such service, recruit them for such work knowing that in present conditions even playground refereeing may be "full-time service" of God.

III

Closest home we may revamp our church organizations and activities, reapportion our time, rethink our preaching. And way down inside we will face up in ourselves to the part we have had in making this world and in losing it—and the enormous complexity of the activity if we are to regain it. The church has many jobs. None is more urgent as of this moment than stimulating the whole community to use the information and resources already available, to develop new techniques and strategies, and to bring to bear on the problem forces from every area of the human enterprise. The church can, if it will, take the lead in organizing the convergence of community agents and agencies. And the church will, it may be hoped, jab and jar and jolt everyone concerned (and that is *everyone*) until statistics turn.

Meanwhile, no short-cuts, please. Let our prayers be earnest and constant. Let us pray for the fulfillment of the world's redemption. But let us pray even more specifically for the separate workers on such diverse and seemingly remote fronts. And let us pray without ceasing for the children.

What Indians Want

[EDITORIAL CORRESPONDENCE]

Spokane, Washington.

INDIAN TRIBES and Protestant denominations confront many similar problems. The 12th annual convention of the National Congress of American Indians, which met here from August 29 to September 2, wrestled long with the question of how Indian tribes can secure a large enough area of agreement among themselves to be able to survive. Some of its discussions sounded remarkably like those which preceded the formation of the National Council of Churches. Of course the scale is smaller, since Protestants outnumber Indians by a hundred to one. But Indians are divided into about the same number of tribes and groups as Protestants have denominations. And Protestants are quite familiar with the Indian problem of too many chiefs, too few braves.

I

The National Congress of American Indians was established about a dozen years ago by a few far-seeing Indian leaders. Their objective was to create an instrument through which Indians could work to achieve goals they have in common; to speak to Congress, to the Indian Bureau and to the public; to preserve tribal culture and assets; to secure fulfillment of treaties and agreements. They did not know the word, but theirs was an ecumenical purpose. Like the pioneers of the ecumenical movement, they acted as individuals to create an organization through which they hoped tribes as well as individuals could work for the common Indian welfare. The most spirited discussion of this convention concerned a proposed revision of the constitution to give the tribes more power in the organization. No decision has been reached as this is written.

Because of the location of this meeting, the tribes of the northwest and the southwest have more representatives here than those of the Dakotas or Oklahoma, the other principal areas of Indian residence, although they also are ably represented. The names of more than 60 tribes or groups appear on the program or in the membership of committees reporting here. Paul Jones, chairman of the Navaho tribal council, was a speaker, although his tribe of 72,000 is not formally affiliated with the N.C.A.I. Viola Olinger, chairman of the Aguas Calientes tribe, which has fewer than 100 members, also spoke. In general, this meeting demonstrated that appreciation for the necessity of cooperation is growing steadily among the Indian tribes. But here also, as among Protestant denominations, it may not be growing fast enough to make a decisive difference.

An example may be found in Mrs. Olinger's tiny tribe, which is the only Indian community in California with

assets of any size. (It owns part of the famous Palm Springs resort area.) Their wealth has secured for the Palm Springs Indians an unusual amount of attention. For example, Orme Lewis, the assistant secretary of the interior who has just resigned, appointed a committee of wealthy men, said to be headed by Floyd Odlum of the Atlas Corporation, New York, to advise the interior department concerning their welfare. The Indians fear the committee will be more concerned with their valuable property than with their welfare. Mrs. Olinger informed The Christian Century here that she had not yet been able to secure a copy of the report of this committee.

II

The good will of government toward Indian efforts to build a structure of cooperation was shown by the fact that Glenn L. Emmons, commissioner of Indian Affairs, came here from Washington to speak, although he had just returned to the capital from a summer-long study of Indian problems in Alaska. (Item: In 1956 one out of every 29 Alaskan Eskimos will be in bed receiving treatment for tuberculosis.) Don Foster, area director of the B.I.A. in the northwest, several superintendents of tribal agencies and a few attorneys connected with law firms handling Indian claim cases were here. According to William Zimmerman, former acting commissioner of Indian Affairs and now Washington representative of the American Association for Indian Affairs, the N.C.A.I. is coming to be recognized by the committees of Congress as the responsible Indian voice on matters affecting their welfare.

In his address Commissioner Emmons defended his May 16 directive to area directors "liberalizing" the policy of the B.I.A. in giving permissions to Indians to sell their land. He said the policy was just and was not new. However, he used this meeting as the occasion for making two important concessions to the N.C.A.I. and other organizations concerned with Indian affairs, since all had joined in protesting against the directive. He announced that a special board is to be appointed to pass on land sales and said: "There will not be a dissolution of the tribes. This program will be worked out in consultation with them. . . . I won't let the tribes be dissolved or destroyed. By all means we want to preserve Indian culture. I will oppose suppression of your rituals and ceremonies. I belong to a secret organization which has its own rituals, and the government will never tell me I cannot belong. . . . The N.C.A.I. is comparatively young, and is just beginning to realize its possibilities. It is most important for us to respect each other's integrity and good will. All of us have a big job to do together."

The chaplain of this conference was the Rev. John J. Brown, S.J., one of two or three Indian members of the Roman Catholic priesthood in this country. Sister Providencia, professor of sociology in the College of Great Falls, Montana, was active in advancing the cause of the landless Indians of Montana. A half-dozen priests and several nuns attended the sessions. A couple of Protestant ministers had parts on the program. The Spokane chapter of the United Council of Church Women invited the women delegates to be their guests at their first autumn luncheon, and about 30 Indian women accepted. At least half the delegates to this conference of the leading Indian organization were women—a significant and promising development. Among those receiving citations from the N.C.A.I. for outstanding service to Indian life in the past year were Russell Carter, secretary for Indian affairs of the National Council of Churches, Sister Providencia, and Wallace Turner of the *Portland Oregonian*.

III

The main issues that concern American Indians came to light in the resolutions which this meeting approved, after careful study. The 1955 convention of the National Congress of American Indians:

Urged the United States Public Health Service, which has recently taken over Indian hospitals, to publish the rules under which Indians may receive medical care.

Declared the federal government is not adequately protecting Nez Percé timberland from wrongful use and asks a probe.

Asks Congress to ignore the request of the Idaho legislature for abrogation of treaties with Indians in that state.

Begs newspapers to stop placing the word "Indian" in an invidious status in the news where this is not necessary.

Commends Boy Scouts for interracial leadership and urges Indians to cooperate with and encourage the Scouts.

Asks Arizona to give Indians their just share of irrigation water and condemns the attorney general of that state for threatening criminal prosecution of Indians who seek their rights.

Urges Attorney General Brownell to intervene to defend Indians against unjust threats and prosecutions in Arizona.

Asks Brownell of Justice and McKay of Interior to stop feuding over water litigation between California and Arizona and to combine to protect Indian rights on the Colorado river.

Condemns the May 16, 1955, order of Commissioner Emmons expediting sale of Indian land and asks that he exclude tribes which request such exclusion from the application of his order.

Opposes appointment to the vacant post of assistant secretary of the interior of W. A. d'Ewart, former congressman from Montana, and requests President Eisenhower to appoint to that post a man sympathetic to Indians.

Strongly urges repeal of H.C.R. 108, which declares it is the policy of Congress to terminate federal responsibility for carrying out its obligations under treaties and agreements with Indians.

Asks the secretary of the interior to restore to Indians all reservation lands which were formerly ceded for schools, etc., and are no longer used for purposes for which they were ceded.

Asks him also to return to reservations marginal and key tracts held by the government.

Petitions the government to clear the clouded titles to the Colorado river and Colville reservations by giving them to their Indian occupants.

Begs for emergency aid and rehabilitation assistance for the poor landless Indians of Montana.

Opposes taxation of restricted, trust or tribal lands, hails two recent court decisions sustaining this principle, and offers to help any Indian tribe threatened with taxation.

Approves the relocation program of the Bureau of Indian Affairs so long as it is kept free from any form of coercion.

Endorses Senate C.R. 25 of the 84th Congress, 1st session, which requires consultation with Indians on any legislation affecting their welfare.

Opposes S. 2252 requiring tribes to close their rolls as a step toward termination.

Condemns use of financial pressure on tribes to force them to accept termination laws; urges that no such law be passed without tribal consent "freely and fairly obtained."

Commends effort of the Five Civilized Tribes of Oklahoma to secure federal funds for vocational training.

Requests the B.I.A. to defend Indians and to uphold their fiduciary rights.

Emphatically calls for repeal of P.L. 280, which authorizes

the federal government to transfer law enforcement on Indian reservations to states, without Indian consent.

Criticizes the commissioner of Indian Affairs for withdrawing from the Oglala Sioux the right to tax non-Indians who seek to do business on the Pine Ridge reservation; asks reversal of this ruling.

Asks Congress to pass rehabilitation bills for four Sioux reservations and for the Papago reservation in Arizona.

Urges that Indians be granted hearings when B.I.A. regulations hinder their plans or operations for the reservations.

"Strongly disapproves" use of tribal funds by the secretary of the interior or the Indian commissioner to pay expenses of Indian delegates when these delegates have not been chosen by the tribe.

Asks tribes to give better financial support to the National Congress of American Indians, which is badly undernourished.

Approves of the arts and crafts exhibition here and recommends that one be held at each annual conference.

Endorses Father's Day because it was started by a Cherokee.

Commends the development of more Indian centers in urban areas to which Indians are relocating and authorizes the N.C.A.I. to provide information on how to start such centers.

My impression after attending my first convention of Indians is that its membership was thoroughly competent. It bore itself with dignity and restraint and devoted its time to the business before it with loyalty and persistence. The manager of the hotel where we met compared the conduct of the National Congress of American Indians with that of certain white organizations, and the comparison was strongly in the Indians' favor. Joseph R. Garry of the Cœur d'Alenes was re-elected president; Clarence Wesley of the San Carlos Apaches, first vice-president; Ruth M. Bronson, Cherokee, treasurer. Helen Peterson, Oglala Sioux, is executive secretary. I am unable to learn where the convention will be held next year.

H.E.F.

A Good Education

WILL teach you to think clearly, logically and independently; recognizing that comprehension of truth and knowledge of God are the same road to freedom and that discovery of truth carries with it the obligation to live it, to proclaim it and to defend it;

Will help you to make your own the germinal ideas upon which our culture and civilization rest and to make the extension of those ideas your personal mission in life;

Will assist you to value greatness wherever it is found, especially in literature, music, painting, sculpture and architecture, and to strive for excellence in all you do, making your own work and your personal and family living an art;

Will develop in you a generous and friendly attitude toward your fellows, an appreciation of the sacredness of personality and a reverence for life in all its forms, impelling you to cooperate with others for the common good in church, community, nation and world;

Will lead you to value honor and integrity more highly than success of any other kind, to search for nobility of character in others and to strive for it in yourself.

HAROLD E. FEY.

Robes, Salutations and Chief Seats

EDITOR THE CHRISTIAN CENTURY:

SIR: Have you ever thought how strange it is that three of the things explicitly denounced by Jesus are the very three things that are often most honored and sought after among people in professional life? Jesus said: "Beware of the Scribes, who like to go about in *long robes*, and to have *salutations* in the market places, and the *best seats*" (Mark 12:38). The italics are ours; the three things are robes, salutations and best seats. To Jesus these were blemishes. To hosts of people today they are distinguished-service medals for which to make a pell-mell run.

Robes represent marks of distinction. It may be true that "all God's chillun got a robe"; that is all right for "hebben." But down here there is a big difference in robes, especially in the ecclesiastical and academic worlds. An A.B. robe is not much better than a choir gown. But velvet bands on the sleeves—ah, that is different! Solomon in all his glory was not arrayed as one of these. Some churches would trade their hopes of heaven to get a D.D. for their preacher, so that they might look down on their plainer neighbors. Sometimes, it has been said, preachers themselves join in the scramble for robes.

What is wrong with "salutations in the market places"? We all know that salutations are among the best things in life. There are times when "Hi!" seems the best word in the language. Those are not the salutations Jesus was warning against. He believed in salutations. In fact he pleaded for more of them—"If ye salute your brethren only, what are you doing more than others?" It is the salutation which sets a person up above others that is a corrupting force. "Hail, Caesar!" "Your Excellency!" "Good morning, Bishop! Your recitation of the multiplication table was marvelous. I have never heard it done so well." "This way, Mr. President." For such salutations men have given the great concern of their life.

And don't forget chief seats. What a dizzy world the world of protocol is! The question of who sits next to whom has rocked empires. What a frightful blunder if the minister from Cambodia is placed at the table above the Ambassador Extraordinary and Plenipotentiary from Ruritania! And how often, even among the clergy (in distant lands, of course), the pressing eagerness is not to stand for something but to sit in the chief seats. The big issue of life is whether my seat is an aisle seat, center row front, or back in the balcony. Shall the Most Reverend Doctor be up on the platform where the dignitaries are seated "in the order of senility"? John P. Marquand has given us some striking pictures of men who went into complete collapse because they did not get to sit in the Vice-President's seat.

With all the translations of the Bible, it seems that some parts have never been translated at all. Take this verse: "But when you are invited, go and sit in the lowest place." Many people have never heard that. It is still Greek to them.

What to do about it? Suppose you take over. Go ahead.

Yours, SIMEON STYLITES.

Why Are We So Confused?

By Conrad H. Moehlman

THERE IS SUCH A THING as history. More than 2,700 years lie between the earliest Old Testament passages and the life of today. If second century Christians no longer understood first century Christian statements, how can we expect the miracle of communication over a much longer period to take place?

The problem is more than historical. It is also psychological. Our environment and thought processes are utterly different from those of three millenniums ago. Religious truth then was authoritarian, absolute and God-inspired. Religious truth today is relative, developmental and conditioned.

The Christian of yesterday read his experiences back into the Bible and then found them there. He identified his experiences with those of the writers of the Bible. He agreed with the apostles. Discrepancies, divergences, anachronisms, contradictions did not exist for him. He had no feeling of dishonesty when he "transvaluated" the Bible passages.

The Bible Is Tested

But the university-trained Christian of today lives in a world different from his grandfather's. He is aware of the anachronisms in the Bible. He cannot employ literalism or allegorization to escape from his dilemma. If the biblical statements cannot be integrated with his view of things, they fade away from his experience and no longer challenge his thinking.

This 20th century is different from that first century. Religion neither originates nor continues long apart from life. Ideals fashion institutions. Since it is part of a changing environment, the institution modifies and finally destroys the original ideal because the environment has undergone change. Truth to be vital must be rooted in life. If a verse of the Bible cannot be understood apart from its context, how can its original sense survive in the new and contradictory context of modern life? Religion is not a series of abstractions. Christianity is not a sum of original meanings understood only by the historical scholars and out of tune with modern life. Jesus' utterances and Paul's ideas become archaeological specimens if they cannot be related to the context of modern life. Bewildered modern man does not derive much religious nourishment from a discussion of the Christology of the fourth century.

My father needed certain inspirations for his life. He opened his Bible and found them there. He identified his needs and ideas with those of the inspired Book. He held his church to a literal fulfillment of Matthew 18:15-20. He lived a life of great usefulness, cheerfulness and contentedness and made hundreds of people happy through his sermons on the Bible.

His son also has deep religious needs. But he cannot settle his problems by just consulting the Bible. Why not? Something has happened to him in this modern world, and the faith of his parents and their faithful instruction in the tenets of German Baptists could not prevent the search for another trail to God. Often he has tried to retrace his steps and walk along the old path of his father's faith. Alas! he has not succeeded.

History Not Easily Dismissed

My father interpreted Israel according to Romans 9-11. He could unwittingly dismiss eighteen centuries of history from consideration. His son cannot, since he believes that Paul created the religion of medieval Europe. Paul broke with his people outwardly; inwardly he remained a Jew to his dying day. He taught that Christ must finally be subordinated to God so that God may be all in all. He reinterpreted the history of his people. He transmitted the Old Testament to the Christian church by imbedding it in his Christian argument. Thus Abraham was transformed into a Christian, and the coming of Jesus was represented as the goal and culmination of Israel's history.

Paul rubbed out Israel's connection with its own past and appropriated that past for Christianity. This is easily the most colossal appropriation in the history of humanity. What had been Jewish history was by the use of a bit of ancient ink made over into Christian history. Thus to antedate Christian history by centuries and centuries was a rather violent procedure. Christian history became fictitious when it was made to include everything between Abraham and Jesus. The church actually originated after the death of Jesus, but in this ideology the church began with Abraham. Soon its origin was pushed back to the creation of the world. Paul boldly blotted out Israel's past but nevertheless believed that any Jew embracing Christianity would have certain advantages over the Gentile Christian.

Christianity compelled the various nations it evangelized to abandon their history or reconstruct it and subordinate it to the Christian point of view. Thus the history of Christianity was annexed by one people after the other during the medieval period.

Devastating Dogma

It was Augustine who took the decisive step when in his *De Civitate Dei* he reconstructed the history of the world from the point of view of the Kingdom of God. The Kingdom of God was now traced back to Abel, continued in Israel, preserved by the church. History ceased to have to do with peoples and nations and became a history of ideas. It ceased to be factual and became mythological. The history of Israel concerned not Israel, which had fashioned that history, but an institution, the Christian church, which had nothing to do with it.

This devastating dogmatic philosophy of history, then, was adopted by the various peoples of Europe who embraced the Christian faith. And this scheme of history was accepted by the Protestant denominations when they originated in the 16th century. Medieval culture was the Christian epic. God enthroned high above the world governs that world through the church. The church and redeemed humanity date from the creation of the world.

Then they were Israel. Israel was replaced by or became the church. Pagan nations evangelized by the medieval church abandoned their own mythology for a new one offered by the church, namely, a mythologized Israel. Israel, an actual people in primitive times, was now a mythical people from whom Christian Europe derived its spiritual blessings.

And this Christian philosophy of history did not begin to disintegrate until the 17th century. It reigns supreme in many Christian circles today. But anyone who knows what Paul and Augustine did and how and why they did it must reject the first meaning of Romans 9-11. The "Bible student" can transvaluate Romans 9-11, whereas the student of history must go on to *re*valuation. He must first ascertain what the original context of that passage was. Thereupon he must attempt to recover its original significance. Then he must trace the story of its interpretation in the Western world. Finally, all this must be confronted with his view of history. If a plausible relationship is discovered, it is integrated with it; if not, the theory of Paul will be cast aside as untenable.

If a theological school introduces its students to historical method, it is honor bound to take the next steps and revaluate those findings for the Christian way of life in the 20th century. No law school stops with the first meaning of the Constitution of the United States. That document covers a few pages. The decisions of the lower courts and of the Supreme Court fill volumes. A medical school which stopped with the conclusions of Galen would be closed by the government. In modern clinics doctors do not use the saws of Revolutionary War surgeons. Such implements are displayed in museums. What the New Testament first was, the professor of New Testament must say. What it has become through the centuries and is today, only the historian and the psychologist can say. The original Pharaoh and his mummy are not identical.

The realities in the case are perfectly clear. You may finally discover all the first meanings of the Old Testament and the New Testament through more and more exact historical method. What then? Should students be allowed to assume that those remote meanings obtain today? And if this is only the first step toward using them in a religious way today, ought not the other steps to be taken?

Historical Method Is Dynamic

It was the introduction of historical method into Bible study more than a century ago that gradually transformed the quest and the results of Bible investigation. Before that the Bible scholar thought he was dealing with static, absolute, authoritarian truth. Now every historical student of the Bible is concerned with historical and conditioned facts and ideas. He searches for their origin *in situ*. The paradox, therefore, is that the longer a student studies the Bible historically, the more exact data he gets on first century Christianity and the less competent he becomes in Christian work of today—unless at the same time, by work in history, philosophy, psychology, ethics and so on, he learns how to revaluate his first century materials. For otherwise all that body of first century knowledge has only archaeological significance.

But since some of these original meanings died at birth and others were modified or completely transformed in the course of the centuries that lie between that day and this, all this intensive and meticulous research had put him way out on a very high limb. The problem is how to get our neophyte, highly trained in first century materials, back to earth without subjecting him to permanent fracture in intellect, purpose and emotion.

It is trite to observe that the world of the 20th century and the world of the first are incommensurable. The Christian ideology of the first century and of the 20th is also not identical. Hence when the young minister highly trained in the original meanings of the Bible seeks to speak to the 20th century Christian in direct historical terms, he cannot be understood by his average listener but appears instead to be heretical, and the conflict with the past is on. To put it another way, the culture of the 20th century "Bible Christian" permits him directly to transvaluate first century ideas. The historically trained minister on the other hand must proceed by the round-about way of revaluation. Therefore the Bible school preacher seems to be expounding the Bible as written and the people like to hear him. That he is doing nothing of the sort does not penetrate to the minds of his audience.

Is History Preachable?

At a national denominational gathering, alumni of a divinity school were having lunch together and exchanging notes. Said one: "Do you remember that day in chapel when Prexy took as his point of departure that question of John the Baptizer addressed to Jesus—'Art thou he that cometh or look we for another?'—and told us what to do with our doubts? Remember how outraged our historical sense was? We got together and lamented the ignorance of Prexy and wondered how long such traditional interpretations would be offered the suffering laity entitled to the true interpretation. Have I a confession to make! I really ought to write to Prexy and beg his pardon. Only last Sunday I preached on the same text and said just what Prexy said that day."

Another alumnus interrupted: "I get your point but we can't escape from this modern religious dilemma by riding its softer horn. If we do, ten years hence we shall be down and out. My boys and girls are asking me questions that did not exist for me even in seminary. We must learn how to hold the mature and aging, to be sure, but we must also do something about our youth before it is too late. I have found the things taught me about the Bible helpful and so have you. That is not my point. But how I wish I had been told and made to feel that having taken the first step in a new direction by studying its contents historically, I had to take some more. What do I mean? This, that I was given first meanings. But those first meanings are gone for many of my members, and to recapture anything of value for my people I must bridge the gap between that first century thinking and our thinking today."

The main contention thus far has been that the progressive theological school of today through its courses on the Bible introduces its students to a historical conception of the Bible. But this interpretation of the Bible is in conflict with the traditional Christian mood toward and understanding of the Bible and is still *terra incognita* to the bulk of the membership in most of the Protestant denominations

in America. Because the minister soon discovers the true situation, his earlier enthusiasm for historical study gradually evaporates and he attempts to escape from his predicament by neglecting or abandoning his student point of view. At most he uses the verses of the Bible only as points of departure, permitting his constituency to remain in blissful ignorance of revaluations that might have for them the "expulsive power of a new affection." Gradually the youth of the churches under the influence of the modern environment find it impossible to harmonize their extra-church convictions with what they hear in Sunday school and church, and so drift away from Christian moorings until the restless and discouraged churches of today result. To prevent the Bible's becoming the most purchased but least read book of today's generation, discover what has happened to your favorite text between then and now.

Mission to Australia

By Rex Mathias

AUSTRALIA's contribution to modern Christian thinking and experience in the field of evangelism is the "Mission to the Nation." This is a national campaign, the first of its kind ever to be attempted by the Christian church across the big continent of Australia. It is an effort by one church on behalf of all churches, its objectives being to increase the number of committed, active, worshiping Christians and to enlarge the effective membership of the whole Christian church. Although the mission is staffed and conducted by the Methodist Church of Australasia, that denomination is not mentioned either in publicity or in the proclamation of the mission's message. Platform, press and radio are used in combination to make this one appeal: Our goal is a Christian Australia. We want God enthroned in the private and public life of Australians. We want more and better Christians in Australia. We call upon Australians to accept the Christian faith and to join the church of their choice.

The Mission to the Nation was launched in April 1953. It was to last six months. But it brought enough of value to the life and work of the church and won so much good will and practical support outside the membership of the organized church that the decision was taken to continue the campaign for two more years. The mission therefore is now in the third and final year of its program. But those who are aware that mission is, after all, the fundamental purpose and task of the church are again beginning to ask: Can we afford to stop? What should we do to conserve the gains and exploit the insights that have come to us?

At Last—Action!

As inevitably happens, the Mission to the Nation has had its exciting successes and its depressing disappointments. An attempt to estimate what the mission is saying to the church at large discovers first that the mission has moved evangelism from the committee and the blueprint stage into the realm of action. We have stopped discussing what ought to be done and have made the effort to do it. We have stopped waiting until the church was ready. This is an important result, for Australia at least. Like the pupil who has learned the theory of swimming and now plunges into the water to put theory to the test of experience, those who have been active in the Mission to the Nation have learned what are the resources, responsibilities, risks and rewards of the Christian who means business as a Christian.

A second important result from the mission has been the confirmation of the belief that it is the church, going into action as the church, that can best do the work of evangelism. Unattached evangelists are not the best answer to the need of the hour. Great gain has come from the fact that the Rev. Alan Walker, who has led the Mission to the Nation so brilliantly, speaks always as the chosen and fully accredited spokesman for the church. While, of course, he has full freedom of utterance as a minister of the gospel in the Reformed tradition, the broad outline of his message has been shaped by the carefully and prayerfully considered judgment of a group of churchmen who have been called together from time to time to advise on what seems to be the word that God would have us speak to Australia and Australians at this time. In his highly relevant preaching, touching personal and social issues (some of them controversial), what he says is firmly based on the official declarations of the Methodist Church of Australasia and on the pronouncements of the World Council of Churches.

Reach a Million a Week

No organization but the Christian church could conduct a nationwide campaign involving the arrangement of many hundreds of public meetings, the expenditure of many thousands of pounds, and the writing of millions of words in books, booklets, press articles, press summaries, radio scripts and publicity sheets and pamphlets at a cost so small in overhead expenses. Actually, there is only one man on the payroll of the Mission to the Nation. That man, Mr. Walker, earns the stipend of a Methodist minister, and it is as a minister of the church doing his ministerial work that his voice goes out from platforms and radio stations to reach a multitude of Australians week by week.

Already more than 700,000 attendances have been recorded at the meetings and services in all sorts of places across Australia at which Mr. Walker and the national mission secretary (the present writer) have spoken since the mission was launched in April 1953. (And they used to say that the day of the big religious meeting was over because Australians would not come out to hear a parson talk!) Mr. Walker's voice is associated with the

mission's unique radio program (of which more later), which has had a rated audience of up to 1 million listeners a week—big figures for Australian radio. The Australian newspapers have given literally thousands of feet of space to reporting the strong message of the mission since April 1953. (And they used to say that the Australian press had no time for religion!)

These figures are not the results of the work of one man, though it is one man's work that has made such results possible. This is the history of what can happen when a church goes wholeheartedly into action. Many hundreds of ministers and laymen who have given generously of their time, ability and money have helped in no small way. A campaign of this size could never have been carried through without their cooperation.

A Long-Distance Race

Evangelism is the work of the church; revival is the gift of the Holy Spirit. The gift can be anticipated only by a church that does its part. But it is the church which attempts the task of evangelism that realizes how unprepared and inadequate it is. It must not be inferred that the results of the unprecedented impact made by this special church campaign have been in proportion to the figures quoted above. We cannot claim that a religious revival has started in Australia yet. We know for certain now that evangelism in a nation into which the acids of secularism and materialism have bitten deeply is a long and costly venture. Those who badly underestimated the job to be done lost heart within the first year because a quick sprint failed to win a resounding victory. It is obvious that we are running a long-distance course which will call for courage, staying power and resources not our own.

Furthermore, it must be confessed that it is much easier to win some spectacular results at the national level than to persuade local churches and local congregations that they are really the key to success in the work of evangelism. Here and there local churches have shown that they are in earnest and that they know their place in the scheme of things. Such churches have won some encouraging, if not spectacular, results. But there are large numbers of congregations in the various states of this big continent which have not yet given a real sign that they know they are vitally involved in the success or failure of the whole mission.

Make It Local!

Within Australian Methodism, as the mission draws to a close, the emphasis is strongly on the initiative to be taken by local churches in local areas. Schools of evangelism which were conducted around Australia last year by Mr. Walker and the national mission secretary introduced the methods of lay visitation evangelism to groups of ministers and laymen. In Lent this year Methodist preachers all over Australia were urged to recall the full members of their churches to the privileges, duties and responsibilities of church membership as a preparation for a period of training in visitation evangelism. This was followed by the work of visitation in the homes of local districts during our winter months of July and August and in the early spring. Some churches are saying: We may not be very successful in this work this year because of our inexperience, but of course, now that we are starting, we mustn't stop when the Mission to the Nation ends at the end of this year.

One measurable result of the Mission to the Nation has been the break-through that has been won for the church and its message. This has been achieved by several factors in the strategy of the mission. In some of the methods used, there has been an adaptation of the devices which bring the policies of political parties or the commodities of commercial houses to the attention of the rank-and-file Australian. The publicity expert who has made available free of cost to the church the technical skills of his vast publicity and advertising organization has guided us unerringly in some of our plans. He has helped us to evolve, for example, a radio program which has carried the message of religion to many thousands of real "outsiders" in their homes. The message has been presented in the form of a radio play.

The method exploited by the mission must have something to say on the continuing work of the church. We have learned the importance of going on to "neutral" territory to talk to Australians. It has been said that half of the people in Australia would refuse to meet with us on church premises. Whatever the reason for this reluctance, Australians have shown themselves willing to listen to what the mission says when the message has been given on sports grounds, in town halls and theaters, on wharves, in factories, in railway shunting yards and all such places where people assemble to work or to play.

Politician Complains

We have learned the importance of cutting free from pious jargon and speaking in language which men and women who are unfamiliar with church language can understand. We have also learned the prime importance of trying to answer the real questions that people are asking and deal with the real problems that modern man faces. This, of course, has produced various kinds of reactions. One of our politicians, the member of a government, not liking what the mission said on one issue, made a vigorous protest. He said: "I always keep my religion and my politics in entirely separate compartments." To which the retort might well have been: "It looks like it." Vested liquor interests have not hesitated to use pressure tactics to curtail the right of the Mission to the Nation to warn Australians about the activities of the liquor trade.

A great gathering of young people from all over the continent, from the aboriginal mission stations in the Northern Territory and from the mission areas in the Pacific islands met at the call of the Mission to the Nation in Sydney last January. One of the most interesting groups consisted of trade unionists who were attending a Christian convention for the first time in their lives. They came to see and hear what the Christian faith was about. They were able to take a week off from their jobs because their mates joined together to pay their wages. In the study circles these young people stopped quite a few people who wanted to discuss an issue in terms of Christian jargon. "Tell us what you mean in language that we can understand," they said. That was a wholesome challenge.

The general tone of the addresses and discussions was something of a revelation to these young men and women

from the "outside." "We did not know that Christians could think in these terms. We want to know more," they said. The National Christian Youth Convention did them good. At the request of these unionists, a series of conferences and meetings have taken place in Sydney and Brisbane since January between ministers of the church and these and other representatives of the trade unions. One cannot say what the outcome of these contacts will be; it is significant that they have been made.

And so the Mission to the Nation goes on. The insights and the experience will undoubtedly shape the work of the Christian church in the years ahead. It could be that this is the beginning of a new era of effectiveness in the work of winning Australia for Jesus Christ.

The Church an Instrument of National Policy?

By Leo Pfeffer

NO OBSERVER of contemporary conditions can fail to note the high estate held by religion in the United States today. Religion is a great force in American life, and the church one of the most influential, perhaps the single most influential, institution on the American scene. More Americans are formally affiliated with religious organizations than with political parties—more indeed than take the trouble to go to the election polls.

So strong an influence over the hearts and minds of men presents a great temptation to the political state and those who control it. It is perhaps inevitable that secular rulers should seek to utilize the church to further their secular ambitions and purposes. Nor is the temptation all with the state. Religious influence is a pearl of great price, and the rulers of the state are frequently willing to pay that price. They have both gold and glory to give to the church. The prestige enjoyed by the Church of England in the coronation of Queen Elizabeth, televised throughout the world, is a glory greatly sought by many churches.

In the United States the rewards may be less glamorous but they are not the less real. How many clergymen would reject the opportunity to deliver the prayer at the opening of Congress? How many churches would reject tax exemption, or the use of the police to enforce abstinence from labor on Sunday, or the use of the state school system for religious education? Secular rulers have much to offer the church and it is hardly to be expected that they will not seek and expect something in return, and that something is that the church allow itself to be used as an instrument of secular policy.

The use of the church as an instrument of national policy has a long and disreputable history. Ever since the dawn of recorded history the prince has sought to use the priest to further princely interests. Jeroboam, to insure the permanence of the rebellion against Judah, established a new religion, with new gods, new holy places and a new priesthood. In Greece, in the Roman empire, in Europe throughout the centuries the state has sought to use the church as an instrument to carry out secular policies. Secular rulers, bitterly hostile to religion, have not hesitated to use the church to further their purposes.

Atheist Mussolini and equally atheist Stalin both successfully employed the church as an engine to promote national policy. The disgraceful invasion of Ethiopia might well not have succeeded but for the respectability accorded it by the blessings of the Italian churchmen who contributed their gold crosses to Mussolini's war collections. The Soviet state, committed as it is to the eradication of religion, nevertheless succeeded in making an alliance with the church and using it for state purposes. The Italian churchmen who served Fascist policy during the Ethiopian invasion are matched by the Russian churchmen who called upon fellow Christians in the West to denounce the "germ warfare" of the American "imperialists" who instigated the war in Korea. More amusing, but no less significant, is the action of the parish priest at a collective in Soviet Russia who ascended the pulpit to exhort his flock: "In the name of the Holy Ghost, pay the installments on the tractors"; and of another who inscribed on the crucifix above the altar in his church the call: "Proletarians of all lands, unite!"

Danger Arising Anew

Such extreme instances are fortunately rare in the United States. Here we have a long tradition against church involvement in political affairs. It is significant that but for one brief abortive attempt in New York, there never has been a political party in the United States organized to represent the interests of a particular religious group. We do not have a Christian Democratic party or a Catholic Center party or a Protestant party or a Jewish party. While clergymen occasionally enter the political arena seeking election or appointment to political office, this is a comparatively rare phenomenon in the United States. By and large religion in our country has maintained its independence of political government.

I regret to suggest, however, that this long-standing independence of the church is now in danger of compromise. While the temptation to use the church as an instrument of personal political aggrandizement has been successfully resisted in American history both by politicians—I do not use the term in any derogatory sense—and by churchmen, the temptation to use the church as an instrument of political policy is much stronger. And where that political policy has the support of practically all Americans and that policy seems to us so morally right, and where frustration of that policy threatens to destroy the democratic institutions and traditions of our republic—then the temptation

to utilize all instrumentalities, including the church, to further that policy becomes almost irresistible.

That I believe is the situation with which we are faced today. We are engaged in a titanic ideological struggle with an aggressive antidemocratic political system which, most of us are convinced, seeks sooner or later to dominate all mankind. Why, it may be asked, should the government refrain from using all available instrumentalities in the struggle? The survival of free religion depends on the preservation of the democratic order; why should it then not lend to the government its material and spiritual resources, its administrative machinery, its prestige and its great influence over men to aid the government in the ideological war to preserve the American democratic system? Why, for example, should we not exchange ambassadors with the Vatican and thereby make available to ourselves in the cold war the "best listening-post in the world"? Why should not the Voice of America broadcast to the peoples behind the iron curtain religious services sandwiched in between propaganda messages for the "American way of life"? Why, in short, should not the church allow itself to be used as an instrument of national policy?

I believe that the use of religion as an instrument of national policy, even a just and righteous policy, is wrong. It is wrong for the church and it is wrong for the nation. It is wrong for many reasons. I can here mention but a few.

In the first place, while we are convinced that our cause is just and our national policy is honorable, we must realize that to millions behind the iron curtain our cause is neither just nor honorable. To these millions the cause espoused by *their* governments is just and honorable. To these millions the use of the name of God, and of the Christian religion shared by them, to promote a cause which to them is imperialistic and aggressive cannot but lead to confusion and worse.

To Western Christianity Stalin was an instrument of Satan and the anti-Christ; but the head of the Russian Orthodox Church blessed Stalin and called him "divinely anointed." Recently Religious News Service reported that the All-Soviet Council of Evangelical Christians (Baptists) issued an appeal to "Protestants all over the world" to oppose West German rearmament and support Russia's proposals for "collective security" in Europe. Similar appeals were made by the Patriarch of Moscow and the Chief Rabbi of Moscow.

'Between Right and Right'

It must never be forgotten that ideological struggles, not excluding the present one, may not be between right and wrong but between right and right. The fervor with which we are convinced that our cause is right is matched by the fervor of those who are convinced that *their* cause is right. True enough, those behind the iron curtain have been carefully sheltered from information, criticism and understanding necessary to enable them to arrive at an objective determination, and have been subjected to an unceasing campaign of monolithic propaganda. But the fact remains that, whatever the reason, they believe their cause is just and ours unjust. Even on this side of the iron curtain there are millions in Italy who are Communists in their politics and devoutly Roman Catholic in their religion. In the long run, it brings harm to the church without substantially aiding our national policy for church leadership to broadcast throughout the world that God is exclusively on our side.

Whether just or unjust, the use of religion to further national policy is, as Madison acutely noted, "an unhallowed perversion of the means of salvation." It leads inevitably to idolatry. The rebellion of Jeroboam against the house of David was just in the eyes of the ten tribes. Even by modern standards it appears just. Yet to secure the just cause Jeroboam enthroned two gold calves as the gods of Israel who brought them forth from bondage in Egypt. The unification of the multitudes of nations and tongues that made up the Roman empire was an honorable national policy and brought the peace and civilization of Rome to millions of barbarians. But to accomplish this Roman emperors deified themselves, and this too was idolatry. I have no doubt that the priests who turned in their gold crosses to help Mussolini's Ethiopian adventure sincerely believed their cause was just; but they thereby committed idolatry no less than the Israelite women who turned in their gold ornaments to make the calf at the foot of Mount Sinai.

In Peril of Blasphemy

Second, if the church allows itself to be used as an instrument of national policy in ideological war it cannot avoid being used for the same purpose in armed war, and this I submit is blasphemy. The Israelites were not permitted to build the altar of God out of hewn stones, for stones were hewn with swords and the use of a sword of war to build an altar of God would be blasphemy. Nathan would not allow David to build the temple of the Lord, for David was a man of war and that would have been blasphemy. Jesus drove the coin-changers from the temple, not because coin-changing was an ignoble pursuit—which, being the ancestor of the modern honorable profession of banking, it was not—but because the coins had on them the image of Caesar, and the presence of even the image of a man of war in the temple of the Lord was a blasphemy.

I have recently seen in the religious press a statement by a theologian of international reputation that the use of atomic warfare "is not intrinsically or essentially evil; it is not immoral by its very nature." This, to me, is blasphemy, and it is the type of blasphemy that inevitably results when the church allows itself to be used as an instrument of national policy. It may be that should the ideological war between the East and West break out into armed war our statesmen and military leaders would find that they had no alternative but to use atomic weapons, as they decided to use atomic weapons in Japan during the last war. As then, so too in the future, we will have to abide by their judgment and sanction the use. But we should do so with full recognition that we are sanctioning a gravely immoral act, and that we are sanctioning it only because war makes necessary the commission of immoral acts and the commission of that immoral act may be the only means of avoiding a situation even more immoral.

The dropping of atomic bombs in Japan, our military leaders assured us, shortened the war to a considerable extent and thus saved many more lives than were de-

stroyed by the bombs dropped. This, however, does not alter the fact that the destruction of innocent human lives was an immoral act. To say that it is not an immoral act, to imply that this is the way God wants it to be, to recite "Thy will be done" as we let loose an atomic or nuclear bomb on a modern Nineveh with its thousands of persons "that cannot discern between their right hand and their left hand"—that, I believe, is blasphemy.

Loses Right to Judge

Third, the church, by allowing itself to be used to further the policy of a particular nation or nations, forfeits its claim to be judge among all the nations. If it is the servant of one of the contestants it may not claim the right to judge between them. The church should long consider whether it is prepared to relinquish this claim.

Fourth, an alliance between a church and state inevitably means loss of liberty to the church. The Church of England pays dearly in religious liberty for the prestige and splendor of its establishment. It cannot pray or conduct its worship in the manner it wishes because the state, its master, will not allow it to do so. The favored church in Argentina is now suffering substantial restrictions on its liberty; and even in Spain, where alliance of church and state is closest, the church is protesting against censorship.

Fifth, a church which makes an alliance with a state brings upon itself the consequences of that state's policies, and unfortunately those policies may be corrupt and evil. The persecution suffered by the church in Soviet Russia is in no small measure attributable to its alliance with the corrupt and oppressive tsaristic regime whose instrument it was and whose policies it furthered. The same is true of the persecution suffered by the church in Mexico. I venture to suggest that the anticlericalism which is so widespread in France can even today be traced in part to the alliance between the church and the decadent Bourbon dynasty before the French Revolution and in part to its alliance with the military in the more recent period of the Dreyfus episode.

Sixth, an alliance between church and a democratic state to further the interests of the state is self-defeating. Many have pointed out that in our present cold war against Soviet totalitarianism we are aping that which we are fighting in the severe restrictions on civil liberty and freedom of expression which have been imposed throughout the nation. Should the church be used by the state in the present struggle it would be adopting the basic totalitarian philosophy that nothing is beyond the control and jurisdiction of the state. Democracy is predicated on the concept that there are some things which are too important to be subject to state control, and of these the relationship between man and his Creator is the most important. Only in a totalitarianism is this principle denied.

Separation Best for Church and State

These are but some of the reasons that make it unwise and wrong for the state to use the church as an instrument of even a just state policy and for the church to allow itself to be so used. It is for these reasons that the fathers of our democracy, in the words of Jeremiah Black, "built up a wall of complete and perfect partition" between church and state. "The manifest object of the men who framed the institutions of this country," said Black, "was to have a state without religion and a church without politics—that is to say, they meant that one should never be used as an engine for the purpose of the other." They knew that complete separation between church and state was best for the church and best for the state; and that separation between church and state meant that the church should not be used as an instrument of state policy any more than that the state should be used as an instrument of church policy.

Under this system, religion in the United States has reached a high estate unparalleled anywhere in the world. I believe this uniquely American principle of the separation of church and state is the greatest single contribution our nation has made to political society. I believe it would be tragic if this birthright of every American were to be sold for the mess of pottage which is represented by the use of the church as an instrument of national policy.

VERSE

Time

TIME is thy loyal subject, Lord:
The lion-maned sun, docile beneath thy hand.
Carnivorous, it falls upon the flesh
Of lust and pride, opposing tooth to sword,
And leaves the bones of empire
Whitening in the sand.

But this same beast of prey
Will not devour
The purple vine, or crush the ripening fig.
It licks with honeyed tongue each leaf and twig.
Its mighty paw slays not
But serves as shield,
Against death's wind, for lilies of the field,
Which are thy words in everlasting flower.

EDITH LOVEJOY PIERCE.

Reflection

I WENT to see the important executive.
I waited two hours in the outside office.
I then was given an appointment two days off.
I similarly waited to confer with the
Internationally known ecclesiastic,
Only to find him each time indefinitely absent.
But when I went down the hill this morning
And looked up at the pearly luminous autumn sky
I heard from out its increasing glow
As if my Maker were saying to me,
"Why did not you come sooner?
I have longed to see you.
Come earlier tomorrow.
I get lonely, son, to see your face uplifted
In your need for me, which is only
The reflection and faint hint of mine
For you."

MIMS THORNBURGH WORKMAN.

BOOKS

In the Beginning

THE SWORD AND THE CROSS. *By Robert M. Grant. Macmillan, $2.75*

THIS STUDY of church and state in the period before Constantine begins with the development of Roman legislation against foreign cults under the republic and closes with the Edict of Toleration of 311. With a minimal amount of academic excavating and mixing of mortar carried out under the eyes of the reader, Prof. Grant nimbly mounts the scaffolding of basic facts and gets on to the erection of a compact and well proportioned structure. His work is replete with new facts, inferences and conjectures based on the most recent monographs on the period and unobtrusively integrated into his own independent research. Humor and pointed allusions to our contemporary world delight the learned and the learner by their restraint and pertinence and enhance the plausibility of the whole delineation.

A major theme in the presentation is the failure of the proponents of *Romanitas* and of Christianity to understand each other. The author is able to distinguish the proper claims of each side, and he even suggests that, insofar as imperial legislation was inspired by sober republican principles and Christians embodied the wholesome Jewish morality, the inveterate foes actually had much in common. Indeed, the more conservative proponents of *Romanitas* even among the emperors disliked, if they did not abhor, ruler worship; and they had come to agree with Christians, though of course for different reasons, on the ineffectualness of blood sacrifice. Many of them also accepted a monotheistic philosophy. Moreover, these proponents of *Romanitas* and the main body of Christians (after the latter had outgrown their sectarian Jewish integuments) held pretty much the same views on property, slavery, marriage and military service.

Grant seems to accept Rostovtzeff's interpretation of the economic and political crisis of the third century in terms of a plot of the peasants and soldiers against the urban middle classes. It is in the latter group that Grant places the main body of Christians. He holds that the recruitment of Christians from the proletarian and slave classes has been exaggerated to the point of seriously distorting our picture of the social structure of the ante-Nicene church. He finds, for example, that while, like Paul, Christians originally acquiesced in social inequalities because of the supposed imminence of the Kingdom, they persisted in their social conservatism because of their increasingly middle class predilections. Only such anti-Roman writers as Irenaeus and Tatian, he points out, criticized private property. At the same time an initial asceticism in respect to marriage was gradually allowed to become a special vocation within the church, and to the main body of Gentile converts participation in the armies in their dual role of waging war and policing came to seem not inconsistent with the principal transactions of redemption. For this whole process of accommodation Grant uses the term "Romanization," and he finds in it a parallel to the naturalization of other Oriental cults like the Eleusinian and Isiac mysteries and even the cult of the Great Mother.

Over against the loyalist expressions and behavior of the majority of Christians, however, the book of Revelation stands out as a notably incendiary and seditious manifesto, composed perhaps by an exile from Rome at the time of the expulsions of "Chaldeans" in 93. The Seer's reference to Pergamum, the Asiatic center of the imperial cult, "where Satan's throne is," and his predictions of a Parthian victory ("the kings from the East"), the total destruction of Rome and the subsequent rule of the King of Kings and Lord of Lords, aroused the Christian community to asseverations of loyalty, such as the Gospel of John with its anti-Jewish polemic and its programatic declaration that the power of the empire was "from above."

But despite these repeated disavowals, going so far as Gaius of Rome's attribution of the Apocalypse to the Gnostic Cerjnthus, the imperial authorities could not but take that manifesto seriously, once it was discovered, apparently in the reign of Trajan. Grant holds indeed that the new, systematic proceedings against Christians under Trajan were occasioned by the discovery. The recrudescence of millennialism in the form of Montanism confirmed the Roman authorities in their uneasiness and hence sharpened the persecution under Marcus Aurelius, while the pullulation of antinomian Gnosticism, particularly in Rome during the ineffectual pontificate of Hyginus, had earlier substantiated for even open-minded officials the obnoxious and "obscene" character of the Christian cult.

Thus on the Roman side Grant locates the failure of the state to work out a *modus vivendi* with the church before 311 in the inability of even the most enlightened proponents of *Romanitas* to make proper distinctions (between Jews and Christians, then between Christians and Gnostics), with the result that they almost perversely persisted in assimilating Christianity to the Bacchanalia, Druidism and the other execrated cults. And allied with this inflexibility was their fatuous archaizing in their intermittent efforts to use the crumbling religion of old Rome as the cement of world empire.

On the Christian side Grant locates the failure of the church to work out a satisfactory relationship with the empire not only in the recurrent millennialism and in the antinomianism of certain marginal groups and eccentric writers, but also in the rigidities and the lack of political realism of many main-line Christian leaders and thinkers. This attitude was in part a legacy from Jewry. Thanks to their religious intolerance, social separatism and high morality, Jews had corporately enjoyed a unique treaty and legal status. Jesus himself had programatically dissociated his movement from anti-Roman insurgency, and within the limited Palestinian context his teachings were antirevolutionary. Moreover, up to the destruction of the Temple in 70 Christians almost automatically enjoyed the exemption from military service and civil duties vouchsafed Jewry, and at the same time they were confirmed in their relative indifference to the state by their millennial hopes of a new age.

Meanwhile their political energies were sublimated in the building up of an exclusive, closely knit organization as a "third race," i.e., neither Roman nor Jewish. Having, in polemical parallelism, created a polity, the rival of that of both the empire and Jewry, Christians were understandably extruded with vigor from both these bodies politic and "ecclesiastic." Their "monarchical episcopate was the creation not only of Ignatius," Grant exclaims, "but also of Trajan!" For the church (here on p. 138 there is an unfortunate typographical error) faced problems of succession "not unlike those of the empire itself."

Had either side understood religious tolerance as we understand it today in a secular state, Grant concludes, the persecution of Christians as a foreign and subversive cult before Constantine and the proscription of paganism as a superstition by the successors of Constantine, at the behest of Christians, would never have occurred. This perhaps too facile accommodation to the expectations of the general reader and the unexamined assumption throughout the book that the surviving documents are a *representative* sample of pagan and Christian opinion in the period covered are the only criticisms this reviewer cares to make.

GEORGE HUNTSTON WILLIAMS.

First Steps

HOW TO START COUNSELING. *By William E. Hulme. Abingdon, $2.50.*

THE lead for this book is the author's conviction that there are many pastors who would like people to come to them for counseling and who are equipped to give help; yet many persons who need just this aid do not come. In five simply written chapters he presents suggestions for priming the pump. These include explicit interpretation of the counseling function, proper management of the "mechanics" such as a place of privacy, explicit attention to youth, and alertness while engaged in pastoral calling. Here as throughout the book there is much common sense.

The thesis of the book, as suggested by the title, is only indirectly pursued in the

last seven chapters. To these the subtitle, "Building the Counseling Program in the Local Church," is more appropriate. They make suggestions for relating counseling to preaching, to administration, and to the pastor's own personal, devotional, family and intellectual life. For the well balanced —if seldom original—points that are made, the author is plainly indebted both to the riches of his own Lutheran tradition and to study of the personality sciences.

Dr. Hulme intends this book for the pastor who has felt intimidated by alleged experts on counseling and who therefore needs reassurance about the nature of counseling and its place in a total ministry before he will be ready to study its basic principles. For serious work on those principles, he refers his readers elsewhere.

Except for its lead, the structure of the book is the familiar one of the life and work of the pastor. As such, it is one of the better modern successors of Richard Baxter. As with Baxter, its merit is not in its theory or structure but in its specific insights and its call to relevance. Lutherans have been relatively slow to write in this field, and it is reassuring to find this author doing so with deep belief in his own heritage and in a fully ecumenical spirit.

SEWARD HILTNER.

CORRESPONDENCE

Canaanitish Abomination

SIR: In company with other members of Canadian ships' companies now visiting New York it was my privilege the other day to enjoy a guided tour of the United Nations buildings. The tour, conducted by an intelligent and articulate guide, a young lady from China, was an unforgettable experience and one conducive to hope and faith. I enjoyed every minute of it until, after the completion of the tour, I visited the so-called meditation room.

This experience can only be called shattering. The one symbol in the room is a tree trunk with a very luxuriant vine on it; it looks very much like an *asherah* (Judges 6:25-26) must have looked and is an almost perfect symbol of Baalism. While, of course, the room cannot contain a Christian or a Jewish symbol, there is no reason why one who knows and loves the Bible should be affronted with this Canaanitish abomination. I left the room with the prpphetic words in my mind, "under every green tree . . . "

If there must be a meditation room let it be bare.

G. GERALD HARROP,
Chaplain (P): R.C.N. (R).
Halifax, N. S.

Dr. Van Dusen's Discovery

SIR: All praise for that excellent, timely article by Dr. Van Dusen in your Aug. 17 issue. He is helping us to "understand, respect and love" our brethren of these new, small, rapidly growing denominations. (We need a better word than "sect." We were all sects once.)

I have recently worshiped in nine such churches in this my native city, and have learned some lessons in fellowship. There are more varieties yet to visit, for all these churches are as separate from one another as they are from the major branches of the Protestant faith. While their methods of Sunday morning worship differ, yet I have heard no preaching that emphasized doctrines differing from those of the great body of Protestant worshipers. What is it these groups have that we do not have? I think it is the informality and spontaneity of their worship and their cordiality to strangers which account for their rapid growth. I have preached and testified in some of their churches. In China, where I served for 38 years as a Presbyterian missionary, we have three indigenous groups, widely scattered in north China, which have broken off from the historic denominations. They are separate from each other and have no connection with these new groups in this country.

We could all learn from these new churches if we mingle with them with the humility that Dr. Van Dusen shows.

Norfolk, Va. FRANK A. BROWN.

SIR: In "Caribbean Holiday" (an oblique title, indeed) Pres. Van Dusen belatedly found time to look to his right and to his left. What he saw on his right, and perhaps to the rear—an entrenched Roman Catholicism—was a surprise to no literate Protestant, least of all Dr. Van Dusen. Protestantism has made much of it in recent years, despising and deploring it.

But the new competition on the left—the "fringe sects" and their deeper significance—seemed to be a surprising discovery, if only because they threaten the more staid churches with their prolific growth. What seems to me utterly tragic is that a leader in the Protestant ecumenical movement apparently has become so engrossed with his zeal for ecumenicity and its all-encompassing Christian significance that he has forgotten the place of self-examination in the light of Christian truth.

The self-satisfaction of being "orthodox," "ecumenical," "traditionally Protestant" is no worthy armor against a vigorous and dynamic "new reformation." Lest we become absorbed in our self-righteousness it is to be hoped that lesser lights in the "traditional" church will not wait for the luxury of a Caribbean holiday seriously to visit their more zealous neighbors, even if the first step is less in charity than with a view to understanding. It may be more than coincidence that such a development is brought to our attention just as ecumenicity is developing its own hierarchy.

LEO L. NUSSBAUM.
University of Dubuque,
Dubuque, Iowa.

Missions and Institutions

SIR: How refreshing in "The Quaker Message" (Aug. 3) to read an article by a Quaker that does not mention the inner light, by a mystic who admits the need for theology, and by a Friend who sees more in Christianity than the Friends Service! What is new in Dr. Steere's paper for a Quaker is the emphasis on the universal Christ and therefore on missions as the ultimate "service."

There is, however, not a little ignorance of the modern missionary's mood of humility and self-criticism. If Christ is universal, then all men need him and we who claim to know him have no monopoly of him. We are simply his ambassadors. Furthermore, the modern missionary is quite conscious of his "institutional frailty" and so encourages the Christian national to construct his own institutions, as in the case of the Church of Christ in China and the United Church of South India.

Is it Dr. Steere's proposal that we abandon "institutions"? It is a bit ironic that the two men whom Dr. Steere mentions as asking him about Quakerism's inclusiveness, namely the Zen Buddhist and the Swami, had solved the institutional problem by abandoning, in the monastic life, both institutions and the world which employs them.

Olivet College, RODERICK SCOTT.
Olivet, Mich.

Arabs and Their Own Refugees

SIR: A little over a year ago my wife and I were so fortunate as to travel "with a touring party under church auspices" to Istanbul, the Arab lands and Israel. As you say in your editorial "Again the Arab Refugees" (Aug. 3), we brought back an "impression of the horrifying plight of the Palestinian Arab refugees and of the challenge their misery makes to the conscience and sympathy of mankind."

Whoever wrote that editorial is close to the Christian workers, who are close to the Arabs and their leaders and beloved by them. Inevitably, no mention is made of the fact that it is the Arab governments and effendi who are making political capital out of the refugees by keeping them in the camps. As one of their own writers put it, "By keeping them refugees we can continue the war." When I asked one of the Arab leaders who spoke to our group, "What are the Arab governments doing to help their own refugees?" he became very angry, exclaiming, "That is a loaded question, doctor!" and gave no further answer. Both the refugees and the relief workers know very

well that the Arab governments are doing little or nothing to help them, much preferring to have our money and our consecrated men and women do the job.

It was painfully clear to us that, as of 1954, the Arab states would unite on only one thing: enmity to democratic Israel.

In Jerusalem-Israel, it was most illuminating to me as a physician to see how in the makeshift Hadassah hospital (the fine modern one on Mount Scopus being closed since the war) a number of Arab patients were receiving excellent care. There was no bitterness here, although 70 of their medical and nursing staff of 90 had been ambushed and massacred by the Jordanians in 1947.

Where we found democracy, bitterness was less in evidence. In Israel, the Arabs remaining there, and the Druzes, were at peace with their neighbors. Refugees—many unemployable, old and sick—were never referred to as refugees. They were and are called "new immigrants." Housing schemes and self-respect were everywhere—and nowhere more appropriately than on the western slope of the Mount of Beatitudes. And it was good, very good, to hear everywhere in the land of Jesus the Jew the greeting "Shalom," Peace!

PARK JERAULD WHITE, M.D.

St. Louis, Mo.

'Need to Think Again'

SIR: After reading your editorial entitled "The Need to Think Ahead" (Aug. 17), I should like to offer a modest footnote entitled "The Need to Think Again." I refer specifically to the two sentences in which you nonchalantly assign the 22 million Americans who live on farms to an inferior economic status. You said: "Rigid farm price supports were rejected in the recent session of Congress, and we have no quarrel with that. But farm income is steadily going down, and remembrance of the 1920s tells us that's a thing to note with anxiety."

In view of the fact that you do remember the 1920s, I find it difficult to understand your complacency in accepting the destruction of firm farm price supports at or near full parity. This program has been the best protection we have had against a repetition of that experience.

Every general depression of the American economy has been preceded and initiated by a farm depression. Granted that a new depression might start elsewhere, I see no logic in leaving virtually unprotected that segment of the economy which has again and again been the source of our worst depressions.

Although farmers are admittedly a declining proportion of the national population, they are still and will always be a substantial segment of the economy. To illustrate: farmers use annually more steel than the auto industry, more petroleum products than any other single industry, 50 million tons of chemicals, enough rubber to put tires on 6 million cars, and electrical power equivalent to that used by Chicago, Detroit, Baltimore and Houston combined.

On the other side of the ledger, it is the nation's 5 million farms which provide the raw materials for feeding and clothing all the rest of us. They are not unimportant and they are entitled to more consideration than they are getting from either the present administration or The Christian Century.

SHIRLEY E. GREENE.

National Farmers Union,
Denver, Colo.

Not Churchillian

SIR: Concerning "Never has the melancholy Churchillian verdict, 'too little and too late' . . . " (Aug. 24). That is not Churchill's phrase; it is Lloyd George's—a verdict pronounced by D.L.G. against Chamberlain's policy.

Dexter, Mo. ELLIS JONES HOUGH.

Self-Sustaining

SIR: Your editorial "The Need to Think Ahead" (Aug. 17) discloses a commendable social concern for the future health of our economy. But it also discloses long-outmoded economic reasoning. Clearly based on the assumption that there is a chronic insufficiency of private demand, the editorial suggests that only a diversion of the $32 billion annual defense outlays into other public channels can sustain the present level of economic activity.

If the question of how far we may safely cut the defense outlays is by-passed without comment and we assume for the argument that very heavy reductions are achieved, let us examine the probable effect in the light of sound economic analysis.

Your solution—the substitution of other governmental expenditures for the defense reductions—leaves the level of taxation untouched. A total of $32 billion continues, therefore, to be extracted from the citizens each year. The citizens, accordingly, have $32 billion less to spend or invest than they would have if governments had not taken it from them. Given a balanced budget, no more money has been brought into existence by this operation.

Let us examine a more orthodox solution. If taxes are reduced $32 billion instead, the citizens find themselves with a total of $32 billion more in their pockets than they had in the previous period. Thus there is no net decrease whatever in national demand. This undiminished demand will simply exert itself in the creation of automobiles, houses, more adequate pastoral salaries, etc., either directly by purchase or indirectly through investments which open new job opportunities.

Of course this is better for us all, if it proves safe to do, than the building of instruments of war. To this proposition all will agree. What too many ministers, social workers, labor leaders and some businessmen still have not grasped is that a free economy is inherently self-sustaining and not inherently on the verge of collapse. Naturally it cannot withstand everything without impairment, such as the severe contraction of the money supply of 1929-31, but it is much more rugged and automatic in its operation than its more fearful critics often imagine.

H. C. BAILEY.

West Hartford, Conn.

Passing Around the Blame

SIR: So now a military advisory committee's report, setting up a new code for prisoners of war, suggests shortcomings of training in the home, the school and the church as partly to blame for youngsters' succumbing to brutal brainwashing procedures in Korea. (See editorial, Sept. 7.) Let's not be too impatient with the gradual process of functional readjustment of homes, schools and churches to their responsibilities as adjuncts of the military machine. Eventually, when these responsibilities are more fully realized, we may come around to featuring prisoner-of-war drills in homes, schools and Sunday schools to help along the toughening-up process before the army drillmasters take over.

But before the military masterminds throw too many stones at homes, schools and churches for failing in their responsibilities to youth, they ought to be prepared to offer less evasive extenuations for such conditions as produced the recent rape-slaying of a young guest by a drunken teen-age soldier following the Chicago military post party at which the "nonintoxicating" beer from the post exchange flowed so freely. The general in charge in extenuating this affair was quoted in the *Chicago Sun-Times* of Aug. 16 as deploring that it had been "blown up" in publicity, adding, "I think the army is being made the victim of something that is common to the whole country."

This is brassy balderdash. The homes, the schools and the churches at least can make a fair rejoinder that they have justifiably tried to exert a different sort of influence on teen-age youngsters. The general does not help popularize Ike's new camouflaged version of UMT for teen-agers.

Beloit, Wis. L. T. MERRILL.

Whisky Also

SIR: Here is a straw in the wind which indicates that the sale of whisky is not doing any better than that of beer. (See editorial, Aug. 24.) Last fall I spent a Sunday in Linfield, Pa., where the biggest feature of the landscape is a Schenley distillery. The local story was that employment at the distillery was declining and also that they had more stock on hand than they could hope to sell in this country and so they were exporting it.

Possibly the terrific advertising of whisky is a rear-guard action, and one that is not proving too successful.

JOHN R. SCOTFORD.

Mount Vernon, N. Y.

NEWS of the CHRISTIAN WORLD

Presbyterians of Latin Area Meet

At Brazil Conference, Delegates from South America Advance Ecumenism, Score Catholic Politics

CAMPINAS, BRAZIL, Aug. 1.—This city in southern Brazil, not far from São Paulo, has been the scene the past eight days of the first Presbyterian Conference of Latin America. Fifty leaders from Presbyterian churches in Brazil, Chile, Colombia, Cuba, Guatemala, Mexico, Puerto Rico and Venezuela, together with representatives of three mission boards, met in a spirit of understanding, respect and friendship, conscious of their oneness in Christ and their common purpose to serve him. The majority were Latin Americans.

The message at the opening religious service, brought by the moderator of the General Assembly of the Presbyterian Church of Mexico, exalted the person, life, character, words and sacrifice of Jesus. It brought the listeners into the presence of the living Christ, and on that note the conference proceeded through the week.

Problems Faced Together

The delegates wrestled earnestly and prayerfully with a whole range of problems confronting them throughout Latin America. They considered how they might spread the gospel more effectively, prepare pastors and workers more adequately for the growing churches, serve the people of Latin America through educational and medical institutions based on Christian principles. They discussed relations among churches and gave new meaning to the ecumenical movement. "Ecumenicity," they said, "is a spiritual movement in response to the longing expressed by Christ in John 17:21 . . . which cannot be identified exclusively with any specific organization or council. It moves toward a unity, in the love of Christ, of all believers who accept the pure doctrines of the word of God and try to live by them."

Emphasis was placed on the work of lay men and women and their role in the evangelization of their communities—towns, industrial centers and rural areas—and in student work. The conference noted the threat of communism to the Evangelical churches and the people of Latin America. It concluded that the spread of communism in the world is due in some measure to many Christians' lack of understanding of the problems created by the misery, hunger and poverty of the masses.

Evident throughout, however, was the feeling that Roman Catholicism may constitute a greater menace in Latin America at the present time than communism. The delegates declared that because of its lack of spiritual power and direction and its emphasis on externals, the Roman church has produced "religious indifferentism" and has "brought discredit on real spiritual values, thus opening the way for communist propaganda." They added: "Roman Catholicism is potentially undemocratic, and it uses privileged situations to persecute relentlessly those of other faiths. [It] is responsible for religious ignorance among the elite and for the illiteracy of the masses. It stimulates dictatorships and is a constant threat to religious liberty."

The Campinas conference declared that religious freedom, as well as freedom of conscience, is a gift from God, since he alone is Lord of the conscience. Therefore, it concluded, no government should "grant" religious freedom; rather, all governments should "guarantee" it.

The delegates addressed a letter to the president of Colombia, lamenting the curb on religious freedom in that country and the closing since 1948 of 160 Protestant schools, 30 of them so far this year. They also wrote to the president and congress of Guatemala urging them to maintain religious freedom, equality of all religions before the law and continuance of the lay school; to the president of Brazil urging him to resist the attempts of Roman clergy to consecrate the republic to the Sacred Heart of Jesus; and to the United States state department reminding it that in Latin America the Evangelicals are the best friends of that freedom and democracy for which the U.S. stands.

Contrast in Río

At the Campinas conference there were no pomp and splendor, no gun salutes and processions. Thus it was in marked contrast to another religious gathering which closed in Río de Janeiro, less than 300 miles away, the day the Campinas meeting opened—the Roman Catholic International Eucharistic Congress. That was a huge pageant, a spectacle such as only the Roman church knows how to stage. Published reports stated that 500,000 pilgrims came to Río for the congress, including 50,000 from foreign lands. Some residents of the city, however, questioned the latter figure.

Costly preparations had been made for the congress, and prominent families vied with each other for the privilege of entertaining visiting cardinals in their homes. Such privilege, this correspondent was told, cost a family about $1,300, and was granted on condition that a private room in which no one had ever slept, decorated in the cardinal's colors, be provided, that a private chapel be available, and that a car with driver be on hand at all times.

Where Dwells the Christ?

The Roman Catholics could claim that Christ was with them in Río. Had not they met, as stated, "for a mass affirmation of their faith in the eucharist, the bodily presence of Christ in the Blessed Sacrament"? At a given signal a high-ranking prelate unrolled a Vatican parchment and read a papal bull, while 100 torch-lighted vessels in Guanabara bay escorted the Blessed Sacrament to the altar. Salutes were fired and varicolored searchlights played on the surrounding hills.

Undoubtedly this was a great spectacle. But many were led to ask: Does Christ come to the human heart in this manner—with pomp and ceremony, gun salutes and searchlights? Might Christ not have more surely been present in the modest gathering at Campinas, where people sought ways to further the gospel of the *living* Christ?

W. STANLEY RYCROFT.

Israel Faced by Varied Problems

Border Incidents, Elections, Cost of Living Occupy Stage—Welcome Mat Out for Baptists

JERUSALEM, ISRAEL, Aug. 27.—Trouble with Egypt on the Gaza border, elections, cost of living and tourists have figured largely on the Israeli scene in the past months. Attempts by the United Nations truce supervisory group to reconcile differences between Egypt and Israel have met with little success. Maj. Gen. E. L. M. Burns of Canada, who heads the U.N. staff, was able to bring together representatives of the two countries to deal with the situation, but in recent days serious incidents along the Gaza strip have blasted hopes for progress toward peace. Other border areas have been comparatively quiet.

Coalition Cabinet To Take Over

In the election for representatives to the third Knesset (national parliament) on Aug. 2, Mapai, the dominant party (socialist), won only 40 seats compared with 46 in 1949 and 45 in 1951. The second-largest number of seats, 15, was won by Herut, extremist group to the right which is known for its expansionist policies regarding land in Arab states. In the first Knesset this party had 14 seats, in the second 8. Third-largest number of seats were won by the General Zionists. The Communists picked up one seat for a total of 6. They had a total vote of 38,492, more than twice the number they polled in 1949. David Ben-Gurion, who has been serving as defense minister, has been asked to form a new coalition government. He has been noted for his stand for continued immigration, stern action on border control, and the importance of all Jews' accepting a primary obligation to Israel. [See The Christian Century for Aug. 10, p. 916.]

Economy Continues Matter of Concern

Israel continues the struggle to improve her economy. The rapid rise in cost of living in the past two years has been stopped, though a two-point increase was registered in June. A government commission which has been studying salaries of civil servants brought in a report which was met with protests from both junior and senior classes of employees. Whether the government can maintain a firm grasp on the economic reins remains a major question. After the elections new price controls were instituted to challenge sharp increases registered in certain commodities.

Israel Is 1955 Mecca For Baptists

By early August 1,300 Baptist tourists had passed through Jerusalem and another 400 were expected. Predominantly Southern Baptists from the United States, they came under a program planned by the Baptist convention in Israel, with full cooperation from the government tourist office. Major

responsibility for the visits has been shouldered by Robert L. Lindsey, Southern Baptist missionary who heads the Baptist work in Jerusalem. The tourists, many of whom had attended the Baptist World Alliance meeting in London July 16-21, were oriented for their visit here through special literature dealing with the country, its religious problems and Baptist work. The government tourist office arranged a meeting of nearly half of Israel's registered guides at which Mr. Lindsey made an address interpreting the special needs and interests of the visitors—thus rendering a valuable service to all Christian tourists. On entering Israel the Baptist visitors have been presented by the tourist office with a greeting card to which is attached a twig from the Paradise tree on Mount Carmel with a message of welcome.

Visit to Centers Well Planned

First stop for the Baptists on entering the Israeli part of Jerusalem from Jordan has been the local Baptist chapel, for an orientation lecture. Then they have been scheduled for stops at the Baptist retreat center at Petah Tikva, where building of the George V. Truett children's home is nearing completion and where a conference ground and farm are located, and at the Nazareth Baptist Church with its related grammar and high schools which enroll 360 pupils. The Nazareth church has a Sunday school enrollment of 350 and carries on extension work in Cana through a Sunday school serving 100 children and adults.

Baptist Work in Israel Vigorous

The Baptists maintain one of the most vigorous missions in Israel. Total church membership is 75, with a number of unaffiliated Baptists scattered in various parts of the country. The mission staff on the field consists of four families. Work is being established in Haifa, and a hall and apartment have been purchased in Tel Aviv, where a literature center is to be opened. In Tel Aviv also, a staff will be assembled to produce literature in Hebrew for the church. A major project, which has the cooperation of other groups, is preparation of a hymnal to contain 175 hymns translated into Hebrew from German, English and other languages. The Baptists do much of their work through personal counseling and sponsorship of small Bible study groups. Frequent participants in this study are young Jews seeking a faith more satisfactory than they have found within their own culture. Significant in the Baptist approach here has been the determination to make the church indigenous. This is seen in efforts to secure revision of the nation's laws of personal status. Missionary Lindsey has been the most courageous Protestant spokesman here for civil liberties associated with religious liberty.

Authorities Deny C.&M.A. Bible Shipment Permit

Israeli authorities have denied an entry permit for several hundred bilingual Bibles sent unsolicited to M. G. Griebenow, Christian and Missionary Alliance missionary who is a veteran of longtime Tibetan service and now head of his group's work in Jerusalem. Import licenses are now re-

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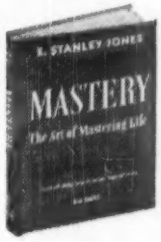

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quired for such shipments. The ministry of religious affairs representative refused to assist the Christian and Missionary Alliance in securing a license on the ground that the number of Bibles in the shipment far exceeded the needs of the congregation. The ministry is not warm toward programs aimed at conversion of Jews to Christianity. Later the local Anglican mission was able to clear a shipment of Bibles addressed to it.

And So Forth

A state funeral procession through Tel Aviv preceded burial of the 58 people killed when an Israeli airliner was shot down in Bulgaria. The funeral service was attended by two Roman Catholic priests and an Anglican clergyman, though it was conducted according to Jewish rites.

In Jewish religious circles the proposal has been made that a world confederation of orthodox rabbis be established, with headquarters in Jerusalem.

A conference of teachers sponsored by the Jewish Agency's department of education and culture in the diaspora has urged that Jews in other lands be taught the Bible in their native tongues, with only limited use of Hebrew.

John Nelson Hall, pastor of Nicolson Street Church in Edinburgh, has returned home after a year's work at the Church of Scotland's Jerusalem St. Andrew's. He is to be succeeded by William Gardiner Scott.

Rabbi Maurice Pekarsky has concluded a term of service as director of the Hillel Foundation at Hebrew University here and returned to his post with the foundation at the University of Chicago. He has been succeeded by Maurice L. Sigmund, director of the foundation at Harvard and assistant professor of anthropology at Yale.

William W. Channel has succeeded Catharine Evans as field director in Israel for the American Friends Service Committee. The Quakers are now conducting an international work camp at Ramah village in the Galilee area. They are building a four-kilometer road from the village to the main highway.

HERBERT L. MINARD.

Professors of Religious Journalism Plan Association

A step toward improved training of American religious journalists was taken when college professors now teaching in the field met during the annual convention of the Association for Education in Journalism at the University of Colorado. They organized an informal association to exchange ideas. Eleven representatives from nine institutions formed the new group, not yet named. All these schools have at least one course in religious journalism. They are Southwestern, Marquette, Texas Christian, Furman, Midland, Syracuse and Brigham Young universities and the universities of Georgia and Utah. The professors decided to create a bibliography of religious journalism and to exchange course outlines. Robert Root, head of the religious journalism department at Syracuse University, was named chairman of a committee to plan a religious journalism session at the A.E.J. meeting next summer. Prof. Ira Baker of Furman University was named to coordinate preparation of the bibliography.

Boycott Is Ended In Bradfordsville

Grade Schools in Kentucky Town Open After Long Protest; Older Pupils Sent to Another County

LOUISVILLE, KY., Sept. 7.—In Bradfordsville, Ky., scene of a yearlong school "holiday" brought about by refusal of Protestant parents to send their high-school age children to schools in Lebanon, the county seat, as ordered by the Catholic-dominated county board of education, 300 grade school pupils are again attending classes in their home town. The high school is still closed, but patrons have provided a bus to take 50 students across two county lines to Hustonville, 35 miles away in Lincoln county. [See The Christian Century for March 23, p. 357, and June 29, p. 749; also Nov. 3, 1954, p. 1327.] A year ago there were 76 students of high school age in Bradfordsville. Since then some have married, some have gone into the armed forces, while others are working in factories in Louisville.

Outcome of Pending Suit Is in Doubt

The present arrangement is a compromise, pending outcome of a lawsuit, after a year's boycott of the Bradfordsville schools which followed the county board's order that the high school be closed. Protestant Bradfordsville was irked because strong schools were being built up in Catholic communities such as Lebanon at the expense of their own. The county board replied that larger and better schools in Catholic communities were inevitable. Some time ago suit was brought to force reopening of the Bradfordsville high school, but Circuit Judge William B. Ardery has been ill and no decision has been handed down. However, in other cases Judge Ardery has ruled legal the employment of nuns as public school teachers, even while wearing the garb of their orders. This matter also was brought up in the Bradfordsville suit. During the past year some of the Bradfordsville children have been instructed at home by their parents, but the majority have had no schooling at all.

Desegregation on Small Scale Begins in Kentucky

Integration of races in Kentucky's schools will proceed at varying rates, depending on circumstances and the nature of the communities concerned. About one-fifth of the school districts have started desegregation, in many cases for economic reasons. In Knott county, where Negro youth wishing to attend high schools have heretofore been transported to Negro schools outside the county, 10 Negro pupils have entered the Carr Creek high school, and no demonstrations or disturbances have been reported. In Crittenden county, one of the first western counties to begin desegregation, six Negro pupils are enrolled in the high school at Marion. After an interracial conference it was decided to continue the Negro grade school in Marion because of crowded conditions. In Lebanon, a school official says that integration will be comparatively simple, since the Negro population is so small that if the one Negro school is closed there would not be more than two or three pupils in each grade of the white school. Some school boards have stated that they will do nothing toward desegregation. The first suit to force desegregation has been filed in Adair county. It asks admission of 28 Negro pupils to the white high school.

Church-State Agreement on Institutional Chaplaincy

The Kentucky council of churches has made a liaison arrangement with the state for provision of Protestant chaplains in mental health and penal institutions. A part-time chaplaincy has proved inadequate, and the success of full-time chaplains in mental hospitals has stimulated a move to extend such service to penal institutions. The working agreement between council and state is based on recognition that to be effective service must be rendered on a cooperative, nondenominational basis and that chaplains must be personally and technically qualified. The council's committee on ministry in institutions is recognized by the state as the agent of the council and its constituent churches in oversight of this specialized ministry. It will certify chaplains as to qualifications and furnish them to the state for service in the institutions. Minimum qualifications for full-time service are graduation from an accredited college or seminary, ecclesiastical endorsement, three months' internship and personal fitness. Agents of the American Council of Churches are crying out against the agreement as constituting a "religious monopoly" by a council it sees as representing "ecumenical apostasy."

And So Forth

Through a grant-in-aid from the Carnegie Foundation, Prof. Dwight Steere, head of the music department at Centre College (Presbyterian U.S. and U.S.A.) at Danville, has completed a book, *Music for the Church Choir*, which is being published by the John Knox press at Richmond, Va. Containing 644 anthems and responses with description and classification, the book has met with acclaim from directors of church choirs. Under Dr. Steere's leadership Centre's choirs have gained considerable prominence. This fall the music department is moving into the new $220,000 Weisiger music and arts building.

Davis and Elkins College (Presbyterian) at Elkins, W. Va., was host in August to the Hilltop Life Enrichment conference. Among the speakers were Rev. C. E. Macartney of Pittsburgh; Pres. Sankey L. Blanton of Crozer Theological Seminary, Chester, Pa.; Prof. Jack Sherley of the College of the Bible, Lexington, Ky., who is Protestant chaplain at the federal narcotics hospital in Lexington; and Rev. Kyle Haselton of Baptist Temple, Charleston, W. Va.

The Kentucky council of churches' executive committee took occasion, in adopting resolutions calling for peace, to refer obliquely to conscientious objectors. It lays on the churches responsibility for helping young men "make a Christian decision with regard to their participation in war." Sincere and devoted church members, it says, must make a conscientious decision among a variety of alternatives.

KENNETH J. FOREMAN.

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Protestants in Michigan Busy

Annual Denominational Assemblies Fill the Summer Months—Heifers Are Sent to Refugee Farmers

DETROIT, Sept. 2.—The past summer saw many denominational gatherings in this area. Alma College was host to the meeting of the 122-year-old Presbyterian, U.S.A., synod of Michigan, delegates to which represented 260 churches with 130,000 members. Kenneth G. Neigh, chief executive, gained approval for the raising of a large revolving fund to buy church sites in new areas while land is still reasonable in price and desirable locations can still be found. Dr. Neigh announces his intention to work on this project as an ecumenical venture in cooperation with the Michigan council of churches' comity committee and the Detroit council's department of research and church planning. The synod took a strong stand for nonsegregated churches. Don F. Lomas of Bay City was elected moderator.

United Lutherans, E.U.B., Baptists

The Michigan synod of the United Lutheran Church, which represents 20,000 baptized members in 30 congregations, celebrated its 100th birthday at its annual meeting in Christ Church, Detroit. Among other actions the synod condemned so-called "charity" gambling and reaffirmed its stand for racially inclusive congregations, a stand recently implemented in establishment of a new church, Good Shepherd, as a biracial mission. . . . At its 94th session in Detroit the Michigan conference of the Evangelical United Brethren Church approved a new plan of organization calling for two district superintendents instead of three as at present, and for a new full-time director of program and Christian education. . . . Meeting at Covenant Church, the Detroit Baptist Missionary Society elected Royden W. Behmer to succeed Emil Kontz as moderator. The society's 60 churches have 24,000 members.

Methodists—Two Michigan Conferences

At its 114th session here, the Detroit conference of the Methodist Church was able to report that in the past year its 600 churches gained almost 3,000 members for a total of 157,339. Delegates approved the principle of the guaranteed annual wage, condemned pari-mutuel betting, and after considerable debate adopted a resolution declaring that "the government of China's mainland would be admissible to membership in the United Nations when she is no longer opposing fighting troops of the United Nations." The conference named Chester A. McPheeters, pastor of Metropolitan Methodist Church here, to head its delegations to the denomination's General Conference in Minneapolis next April and to the jurisdictional conference next July. . . . The Michigan Methodist conference, which includes about 400 churches in the western half of the state, met in Albion. It voted a $200 increase in minimum salaries for ministers, bringing the minimum for single ministers to $2,200, for married ministers to $2,600, for married ministers who have children to $2,900. By a wide margin, Methodists are the most numerous of any Protestant denomination in the state.

Congregational Christians, Evangelical & Reformed

The Michigan Congregational Christian conference held its 113th annual meeting at Mayflower Church here, with Albert E. Potts of Grand Rapids presiding as moderator. The main address was given by Harold N. Skidmore, conference superintendent. Out-of-state speakers were Henry Smith Leiper of New York, Fred Hoskins of Oak Park, Ill., and Ross Snyder of Chicago. Arnold R. Lambarth of Detroit gave an address as fraternal representative of the Michigan-Indiana synod of the Evangelical and Reformed Church. . . . The Michigan-Indiana E. & R. synod met for its annual meeting at Muskegon, Mich., with 100 churches (total membership 33,000) represented. The delegates endorsed closer relations with Congregational Christian churches looking toward union in 1957, provided for election of a full-time synod president in 1956, voiced opposition to a "charity" gambling proposal for Michigan and to the national "reserve army" bill, and approved enactment of a fair employment practices law for Michigan. Victor P. Frohne of La Porte, Ind., was elected president.

Michigan Heifers Go to Refugee Farmers

Fifty-one heifers donated by churches, farmers, service clubs and other groups in Michigan were dedicated at the Mason, Mich., fairgrounds in July for shipment to refugee farmers in Germany. Forty-nine of the heifers passed the strict health requirements. They will be taken to Germany by three "seagoing cowboys"—Russell Hartzler, the Michigan council of churches' director for the project; Samuel Wenger, pastor of Leslie Congregational Church; and Theodore Tuenge, pastor of Zion E. & R. Church at Mount Clemens. The project was sponsored by Heifers for Relief and the Michigan council.

And So Forth

Resigning recently after more than eight years as director of Christian education for the Detroit council of churches, Elizabeth Bulkeley was presented with a cash gift and a resolution of appreciation.

James Bristah, pastor of St. Luke's Methodist Church here, has been elected first executive secretary of the Detroit Methodist conference's social education and action commission.

Construction has begun on the $4 million gothic cathedral-like sanctuary for Kirk-in-the-Hills (Presbyterian) near Detroit. The sanctuary is the gift of the late Col. Edwin S. George.

Industrialist C. Allen Harlan recently purchased the entire Lincoln collection assembled by Edgar DeWitt Jones, minister emeritus of Central Woodward Christian Church here and noted Lincoln scholar. Then, with due ceremonies, he turned the collection over to the Detroit city library.

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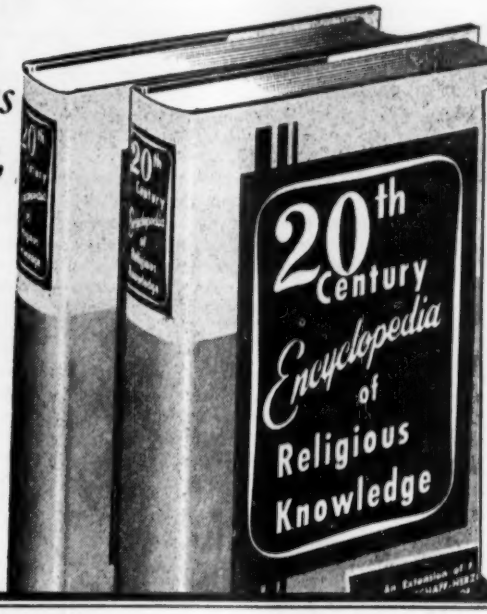

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ids area, recently approved members' being married in their own homes, thus changing the former directive making church weddings mandatory.

Robert C. Young, pastor of Highland Park Presbyterian Church, sent 11 of his young people to render summer missionary service in projects over the world from New Mexico to Sweden.

Irving I. Katz, executive secretary of Temple Beth El, has completed a history of the temple, oldest Jewish congregation in Michigan. *The Beth El Story* also gives the first comprehensive account of Jews in the state before the congregation was founded. G. Merrill Lenox.

'Martin Luther' Banned In Brazil

Martin Luther, motion picture produced by Lutheran Church Productions, Inc., has been banned from theatrical showings in Brazil. This is the fifth foreign country to ban the film.

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Missionaries to India Increase

Christian Handbook Puts Total at 4,877, Exceeding Government's Estimate—Number of Britons Declines

Tiruvalla, Travancore-Cochin, India, Aug. 25.—The current impression in India that the number of foreign missionaries has increased rapidly in the past few years is confirmed by figures given in the recently published *Christian Handbook of India* for 1954-55. It records 4,877 Protestant missionaries now in India (the government's recent estimate was 4,700). If to this figure are added the 600 on furlough at any given time, we get a total of 5,300. There has been a 12 per cent decrease in the number of British missionaries (to 934) since 1947, but the number of those from America has steadily increased. The handbook puts the number of Indian workers in churches and missions at 31,777. Of these, 7,306 are women. If the 17,705 wives of male workers are added, we get 42,446—a total eight times that of foreign missionary workers.

More Self-Governing Churches in India

The handbook reveals that since 1951 the number of self-governing church bodies in India has increased from 46 to 65. Assisting them are 84 missionary organizations. Thirty-four missionary societies helped bring into existence India's three largest church groups: the Church of India, Burma and Ceylon (Anglican), the Church of South India and the United Church of North India. Of those 34 societies 25 are from the United Kingdom, 5 from Commonwealth countries and 4 from the United States. The total number of missionary societies engaged in evangelistic work in India is 175—59 of them based in the United States, 50 in the United Kingdom, 13 in Commonwealth countries and 17 in Europe, while 36 have headquarters in India.

Estimate Christian Community At 9 Million

The handbook estimates that the Christian community in India totals 9 million, of whom about 4 million are Roman Catholics. In 1950 estimates put the total at between 9 and 10 million, but the 1951 census showed only 8,165,000. The discrepancy was explained by the fact that many of the Christians in tribal areas were apparently omitted from the census. Literacy among Indian Christians is estimated today at 16.6 per cent, compared with 6.9 per cent in 1931 and 12 per cent in 1941. For males the percentage is 24.9 per cent, for females 7.9 per cent. Highest percentage of literacy among Christians is found in Travancore (50 per cent), in Cochin (36 per cent), in Coorg (30.5 per cent) and in Bombay (29.5 per cent).

Modify Entry Requirements for Commonwealth Missionaries

The government has somewhat modified its original decision on visa requirements for missionaries coming to India from Commonwealth countries. Hereafter their passports will require only a "special endorse-

ment," not a regular visa. The endorsement, valid for one year, will be given by the Indian high commissioner in the missionary's homeland, or, if he is not in his own country when he applies, by the nearest Indian legation or consular office. The plan was made retroactive to July 1, 1955. For a short time, missionaries who arrive here without having known of the new plan will be admitted without the endorsement. Missionaries may have their endorsements renewed after a year on application to the home department of the state in which they reside. Each renewal is for a year only. The home departments are also authorized to issue "no objection to return" certificates to missionaries who leave this country with the intention of returning; the certificates will facilitate granting of the special endorsements for re-entry, but are not essential. Missionaries from Australia, Canada and the United Kingdom returning to their posts, and those coming to replace other workers, will be granted permission to enter by the high commissioners without reference to the Indian government, but the applications of those entering to take over new posts must be referred to the government for decision on individual merit. "No objection to return" endorsements valid for a year will be granted only to people who have been in residence in India for five years or more, not necessarily continuously. Endorsements granted people who have been here for shorter periods will be for only three months. Commonwealth citizens will not be required to register under the Foreigners' Registration act.

Foreign Press Correspondents Report on Goa Incident

Seven foreign press correspondents (1 U.S., 6 British) were permitted by Portuguese authorities to enter Goa to watch the Aug. 15 *satyagraha.* [See The Christian Century for Sept. 14, p. 1047.] On their return after a few days' stay, one of their number told the press trust of India that the killings by the Goa police were unnecessary and avoidable; in one case an Indian was shot in the back. Another said that although the official Portuguese statement admitted only two killings by police, the correspondents learned from "official sources" that at least 13 of the Indian nonviolent demonstrators were killed. Two of the correspondents reported that from conversations with many people in the shops and streets of Panjim, Goa's capital, they concluded that the majority favored integration of the colony into India. Most of the people complained that civil liberties were being suppressed. The reporters described the press conference granted them by the governor general of Goa as a "farce." All they could get were declamations on the rightness of Portugal's claims to Goa and a refusal to answer questions as to how many people were killed.

Seek Power to Ban Indigenous Horror Comic Books

It was announced in parliament last week that the government will bring forward a bill designed to give it power to ban the production and circulation of horror comics. Importation of such literature, as well as of pornography, is banned under our sea customs act, but so far the government has had no authority to stop its production or distribution here.

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Faculty Members View Their Faith

Common Problems Are Discussed at a Conference in Montreat, N. C., of Christian Teachers

MONTREAT, N. C., Sept. 1.—More than 250 professors from 100 colleges and universities attended the faculty conference on religion and education sponsored here Aug. 26-31 by the Methodist and Presbyterian, U.S., boards of education and the Faculty Christian Fellowship. They represented a dozen denominations. Prof. George Buttrick of Harvard University spoke each evening on the general theme, "Christian Faith and Our Present Crisis." This correspondent, of Louisville Presbyterian Seminary, addressed the morning sessions on "Theology's Meaning for the Thinking Man." Discussion groups carried on these related themes. At morning worship services Prof. Everett Tilson of Vanderbilt University school of religion spoke of worship, study, fellowship and witnessing as applied to the teacher's situation.

Needs of the Campus

In addition to this daily schedule, four special papers were read and discussed. Departing from his assigned topic on the future of the Faculty Christian Fellowship, Prof. William H. Poteat of the University of North Carolina philosophy department spoke of the possibilities and needs on the campus, not for "lay theologians" but for "Christian intellectuals." Donald J. Cook, professor of chemistry at DePauw University, dealt with the Christian teacher's continuing preparation for his work. René de Visme Williamson, professor of government at Louisiana State University, avoided platitudes as he drew a parallel between the modern university campus and Palestine in the first century. He saw today's academic purists as the Pharisees, professors of more practical subjects as the Samaritans, administration as the Sadducees, trustees as the Romans, and those too obvious to mention as the sinners. Prof. Edwin Anderson of the English department at George Peabody College for Teachers made an impressive presentation of the Christian professor's responsibility to the community at large.

Besides all this there were group meetings on three afternoons at which professors with the same professional interest (e.g., agricultural sciences, history and government, economics, biological sciences) talked over, without special agenda, the relation of their particular fields to Christianity.

Positively Christian

It was clear not only in the addresses of the main speakers but throughout the conference, with scarcely an exception, that the faith the participants hold is not one of general mysticism or optimism but one that is definitely, positively and evangelically Christian; and that the theology of this faith is not sectarian but ecumenical, the intellectual expression of specific Christian experience and conviction. The professor, not less than the ordinary man who has come to a real experience of faith, wants to know whether, and how, this faith can be related to his actual problems; and this basic question lay back of and was put in the various discussions, formal and informal. One participant who had the dubious privilege of a corner room reports that private conversations on high themes went on under his window nightly to the small hours.

Values Gained from Association

No official findings were drawn up, though some of the addresses and papers which were found most helpful will be printed. Values realized from the sessions by those who expressed themselves were exchange of experiences, personal acquaintance with Christian professors on many campuses, seeing one's local problems as part of a general problem, strengthening of the inner life, clearer grasp of the meaning of Christian faith, renewal of personal commitment.

It was clear that the problems of Christian faculty members, while in many ways basically the same, vary from campus to campus, depending on the type of institution and student body. A professor on a campus where the administration is indifferent or even hostile to religion and where Christianity is held to be scarcely respectable intellectually has a problem different from that of a professor who teaches in a college where Christianity is virtually equated with a particular sect.

About the Fellowship

The conference was planned under the leadership of Hunter Blakely (Presbyterian) and Richard Bender (Methodist). Succeeding Dr. Williamson as president of the Faculty Christian Fellowship is Prof. Joseph Lee Vaughan of the University of Virginia. Dr. Williamson, who last year toured the Presbyterian colleges of the south and others, is to go to South America next year, visiting universities and interesting teachers in the fellowship. John W. Dixon, until recently at Emory University, is to be executive director of the fellowship, with headquarters in New York city. With other groups of related interest, this fellowship (formally begun in 1952 at Berea) is connected with the National Council of Churches' commission on Christian higher education.

KENNETH J. FOREMAN.

Synodical Conference Postpones Action on Missouri Synod

At its recent 33rd biennial convention in Saginaw, Mich., the Evangelical Lutheran Joint Synod of Wisconsin and Other States again voted to postpone action on a proposal to sever relations with the Lutheran Church—Missouri Synod. Action on the highly controversial issue will be taken, it is planned, at a recessed session in 1956. The Wisconsin and Norwegian synods and the Slovak Church, which with Missouri constitute the joint synod, have been sharply critical of certain Missouri Synod practices, denouncing them as "religious unionism." Among these practices are participation in the military chaplaincy, joint activity in certain areas with the National Lutheran Council, toleration of Boy Scouts, joint prayer with groups "not in doctrinal agreement," and adoption of a "common confession" with the American Lutheran Church.

Students Assist Indian Children

Work Camp on Reservation Is Sponsored by Minnesota Church Council and Friends' Committee

MINNEAPOLIS, Sept. 6.—Twenty-one students spent eight weeks this summer on the Indian reservation at Nett Lake, Minn., 35 miles from the Canadian border, in a work camp sponsored by the American Friends Service Committee and the Minnesota council of churches. Fourteen U.S. colleges were represented among the campers, of whom four came from abroad. Two of the young people were Roman Catholics, 1 was an orthodox Jew, the rest were Protestants. They lived in the Nett Lake school, paying $135 each for the privilege of working in a program aimed at improving the lot of the Indian children, who live in what has been described as a "backwoods slum," surrounded by extreme poverty, disease, chronic alcoholism, lack of sanitation and filth. As a result of the young people's efforts, says Garnet Guild, who directed the camp for the Quakers, the children for the first time came to know continuing love and affectionate interest, respect as individuals and assurance that adults want to see them develop into useful, self-sustaining citizens.

Missouri Synod Adopts Record Budget

At their weeklong annual fiscal conference held recently at Concordia College in St. Paul, Lutheran Church—Missouri Synod delegates approved a budget of $12,900,000 for 1956—a record-breaking increase of 42 per cent. Six hundred representatives of the 32 North American districts attended the conference, which this year was combined with a meeting of "visitors" (aides to district presidents). One reason for the big budget increase was the decision to eliminate all "special collections." Among the allocations: $3 million for training clergymen and parochial school teachers; $1,675,000 for building at seminaries, teachers' colleges and preparatory schools; $1,490,000 for missions in North and South America; $1,300,000 for foreign missions; $916,000 for administration; $750,000 for the synod's "This Is the Life" television series.

Clergymen Learn from Psychiatrists

This summer 140 clergymen (121 Roman Catholic, 19 Protestant) attended three weeklong mental health institutes at St. John's University, Collegeville, Minn. Each week's session had five leading psychiatrists as lecturers and seminar leaders. This is the second year for these institutes, which are financed by a grant from the Hamm Foundation in St. Paul. . . . Twelve Lutheran ministers and seminary students spent six weeks living and working with alcoholics and psychotics at the state mental hospital in Willmar. Their service was part of a 12-week course in clinical pastoral training sponsored jointly by Luther Theological Seminary, St. Paul, and the Lutheran welfare society of Minnesota. The course was

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directed by Fredric M. Norstad, head of the society's chaplaincy services and president of the Minnesota citizens' mental health committee.

Ordination of Women Moving Ahead in Lutheran Europe

Four European Lutheran theologians disclosed here recently that all Lutheran churches in Germany, the Netherlands, Sweden and Denmark ordain women to the ministry or are preparing to do so. The four men, who were on their way to take part in a seminar at Grand Forks, N. D., were Jan W. Kooiman of the University of Amsterdam, Kurt Dietrich Schmidt of the University of Hamburg, Gunner Hillerdal of the University of Lund and Bishop Bjarne Skard of Norway.

Brief Notes About People

At the recent national conference of the Association of Presbyterian University Pastors at Macalester College, St. Paul, Thom Hunter of the University of Texas was elected new president. About 130 university pastors attended the conference. . . . Pres. Edgar Carlson of Gustavus Adolphus College, St. Peter, was principal lecturer at the annual pastors' institute at Augsburg College and Seminary, Minneapolis. . . . Elmer S. Hjortland has resigned as pastor of Central Lutheran Church here to accept a call to the pulpit of the United Lutheran (E.L.C.) Church, Oak Park, Ill. Both Minneapolis dailies carried editorials of appreciation for Hjortland's service here; he has been one of the city's most active clergymen. . . . The Evangelical and Reformed Church's Northern synod will have a full-time executive for the first time when Henry Reifschneider, Hebron, N. D., pastor, establishes headquarters in the Twin Cities later this month. . . . On Sept. 1 Lois V. Hamer, formerly a church school worker for the Congregational Christian conference of Southern California and the Southwest, became director of Christian education for her denomination's churches in Montana and North Dakota, with headquarters at Plymouth House, Glendive, Mont. . . . Bishop Stephen E. Keeler of the Episcopal diocese of Minnesota has returned after nine weeks in a hospital in Rome. He was stricken with double pneumonia and a heart ailment while conducting retreats for U.S. military chaplains and visiting American Episcopal congregations in Europe, of which he is bishop in charge.

And So Forth

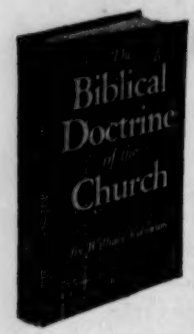
Two hundred pastors and laymen from 15 states attended the first summer theological conference held this year at St. Olaf College, Northfield.

In suburban Crystal, Brunswick Methodist Church successfully blocked proposed location of a liquor store a block from its building.

Despite reports to the contrary, Evangelist Billy Graham's main international headquarters is to remain in Minneapolis. A small office for his team is to be opened in Washington, D. C.

For the eighth consecutive year, the Minnesota council of churches this summer sponsored vacations for 30 Indian and Negro children from the Twin Cities on farms of white families in 12 communities.

Portugal's refusal to grant visas to three Conservative Baptist Foreign Missions Society missionaries was protested at annual sessions of the Minnesota Baptist convention at Mission Farms on Medicine lake near here. WILLMAR L. THORKELSON.



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Niemöller on Pacifism

Addressing I.F.O.R. Conference, German Churchman Scores 'Just War' Idea

VAUMARCUS, SWITZERLAND, Aug. 31.—An address by Pastor Martin Niemöller of Germany was the outstanding feature of the weeklong conference of the International Fellowship of Reconciliation which ended last Saturday here on the shore of Lake Neuchâtel. Speaking on "The Part of the Church in the Quest for Peace," Pastor Niemöller challenged the "just war" position in the light of the nature of modern war. He held that Christendom "can no longer be content to say that some Christians dedicate themselves to this special problem. . . . Christendom is henceforth challenged as such—and entirely."

Reaffirming his pacifist convictions, Niemöller concluded: "The decisive question for the church of Christ regarding the work of peace remains the problem not merely

of how far we are convinced of the necessity for peace on earth, but of how much the obedient will has gained ground and strength among us Christians to put this reconciling peace into practice in our lives."

Among other conference speakers were Prof. Hannes de Graaf of the University of Utrecht in the Netherlands, Canon Charles E. Raven of England and Prof. Culbert G. Rutenber of Eastern Baptist Seminary, Philadelphia.

At meetings of the International Fellowship of Reconciliation council held after the conference ended, Prof. Garth MacGregor of the University of Glasgow in Scotland was elected chairman to succeed John Nevin Sayre of New York city, who is retiring from the post. To succeed Percy Bartlett when he retires next year after two decades as general secretary, the council elected Ernest Best, formerly a Canadian missionary in Hiroshima, Japan. He will take up his duties with the I.F.O.R. in September 1956. CHARLES WALKER.

Cooperation in Jamaica

Older Church Groups Initiate Projects Which Foster United Action

CROSS ROADS, JAMAICA, B.W.I., Aug. 23.—At its recent annual meeting the Jamaica Christian Council set up a committee to handle negotiations with Church World Service on the proposed shipment of surplus commodities from the United States for distribution in Jamaica through the school lunch program. According to present plans, 50,000 pounds of butter and 60,000 pounds of cheese would be sent each month for a two-year period. By legislative action, the government of Jamaica has approved expenditure of funds to ship and store the food. This correspondent was named liaison representative with Church World Service in shipment of the commodities.

The council elected as its new president Canon R. O. C. King, rector of St. George's (Anglican) Church in Kingston. He is the first native-born Jamaican to head the council, which was formed in 1941 by 10 church bodies, of which two (the Disciples of Christ and the Church of God of Anderson, Ind.) are affiliated with missionary boards in the United States. The first two presidents were also Anglicans—W. G. Hardie, late archbishop of the West Indies, and Bishop B. M. Dale. The third was Mungo Carrick, Church of Scotland missionary.

To Promote Ecumenicity

A new organization to be known as the Ecumenical Society of Jamaica was formed July 4 at a retreat of ministers and laymen at St. Ann's Bay. The society's aim is to "promote the cause of organic unity by study and prayer; by the spreading of the ecumenical movement, especially in relation to the Jamaica Christian Council and the World Council of Churches; and by supporting common Christian action." Its constitution follows closely that of the Friends of Union in Great Britain. Its leaders feel that the society represents no duplication of local effort, since the work will be unofficial and largely educational in nature.

The Ecumenical Society proposes to hold an annual ministers' retreat at which ecumenical developments would be studied, to prepare an exhibition of pictures and posters on ecumenical themes for display throughout the island at annual synods and conventions, and to persuade all libraries in the island to provide certain books on ecumenical subjects.

Older Churches Look Toward Union

Most of the older churches in Jamaica are affiliated with British missionary boards, but in recent years every conceivable American sect has sent workers into the island. Two years ago four of the older groups—the Congregational Union, the Methodist Church, the Moravian Church and the Presbyterian Church (in federal affiliation with the Church of Scotland)—came together and formed a church union commission to foster interchurch action that would lead to ultimate organic union. Formation of this commission renewed conversations that had gone on in the past but had since come to a standstill.

Later in 1953, the Disciples of Christ were invited to come in as "observers." At the annual meeting of Disciples in Jamaica the next year, they received official sanction to enter the commission as full members. The Disciples, so far the only American-affiliated church represented in the church union commission, are probably the oldest Jamaican church group created by an American missionary board. They began their work here in 1858.

United Projects Under Way

The first major enterprise undertaken by the church union commission was creation of a Union Theological Seminary in Kingston. The first new building for the seminary was dedicated in August 1954 on the grounds of Caenwood, the Methodist ministerial training college. It was named St. Colme's Hostel to preserve the memory of St. Colme's College, which the Presbyterians gave up when the new site was agreed on.

The commission's second major project is construction of a two-story building to house a chapel and social welfare center in Rennock Lodge settlement in Kingston. This is a housing area created after the disastrous hurricane of 1951. People who lost their homes in the hurricane are eligible to buy a small cottage in the settlement on a longtime payment plan. Construction is being supervised by Freeman Redding of Delfi, Ind., artisan missionary for the Disciples of Christ. The project was launched this summer as part of a work camp sponsored by the (Disciples) United Christian Missionary Society, but interdenominational at the local level.

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